

UNIVERSITY OF ST. MICHAEL'S COLLEGE



Archbishop Purcell
AND
The Archdiocese of Cincinnati

A STUDY
BASED ON ORIGINAL SOURCES
BY
SISTER MARY AGNES McCANN, M.A.
OF
THE SISTERS OF CHARITY OF CINCINNATI OHIO

A DISSERTATION
*Submitted to the Catholic Sisters College of the Catholic University of
America in Partial Fulfillment of the Requirements
for the Degree Doctor of Philosophy*

WASHINGTON, D. C.
June, 1918

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INTRODUCTION

The history of the Church in the United States and of the American Hierarchy cannot be complete without an adequate account of the life and labors of the Most Reverend John Baptist Purcell, D.D., Bishop of the Cincinnati Diocese from 1833 until 1850, and its Metropolitan from 1850 until 1883. So far, written records have not given to him his proper meed of praise. He was a central figure in a group of renowned prelates and wielded great power, not only in Ohio and the Northwest Territory, but also in the Plenary Councils of the Church in the United States. In the colonizing and extension movements of the country, in the founding of educational and charitable establishments, in the introduction of European Religious Orders into America, in the building of churches, in the creating of Episcopal Sees, and in becoming almost the Founder of a religious community when he adopted the Daughters of Mother Seton as The Sisters of Charity of Cincinnati, Ohio, he exercised a wide influence. These works he accomplished by his zeal and activity at home and by his personal attractiveness and influence abroad, especially in Rome, Paris, Lyons, Vienna and Belgium.

Untiring in his endeavors, unselfish in the use of means, burning with intellectual ardor for the enlightenment of the people and with zeal for their religious advancement, he considered no journey too hazardous, no self-denial too great, no pleading too humiliating, if, in the end, the betterment of his neighbors and God's glory would result.

A half century of episcopal life, with so many prominent events and such a background of zealous labor, should have been written, long ago, to honor him who performed the deeds and for the up-building of mankind by a study of his example.

That the story of his life is not forgotten, unwritten history will testify. That it has impressed itself on the generations following him and that it grows more attractive as the years pass on, is, perhaps, a mystery—but assuredly, a tribute to a life lived not for earthly fame.

There were able writers, loyal sons of Archbishop Purcell, who would gladly have given to the world, some decades ago, an account of his inspiring life and works, but just as a fitting occasion

presented itself, on the horizon of his day of triumph, a cloud appeared—a financial crisis, which obscured for a short time his episcopal life; and death came in the wake of the disaster.

That the monetary failure was no fault of his, but a result of the imperfect banking system of earlier days, the world neither knew nor cared, until it was forced to acknowledge that the hand of the law had made, of a little rift, a very wide breach. There were indeed material losses; perhaps, too, there was a retarding of the external expansion of the Diocese, but the direst calamity resulting from the failure was the death of the Venerable Archbishop and that of his Very Reverend Brother, Father Edward Purcell. Both were victims of the catastrophe, and both had given to the Cincinnati Diocese all that was good and noble within them and had asked only the simplest things in return. Time has shown the error of wild conclusions arrived at in unreasoning moments and has restored to quiet judgment decisions overwhelmingly favorable to him who was in very deed the Venerable Patriarch of the West.

In sending forth this brief study, it is the hope of the writer that, in a short time, a worthy account of the life and labors of Archbishop Purcell may be incorporated into the history of the Catholic Church in the United States.

The writer wishes to express her grateful acknowledgments for assistance in her work to the Reverend Nicholas A. Weber, S.M., S.T.D., to the Very Reverend Thomas E. Shields, Ph.D., to the Reverend Patrick J. McCormick, Ph.D., to the Reverend William Turner, S.T.D.; for the use of the Archdiocesan Archives; to the Most Reverend Henry Moeller, D.D.; for generous encouragement and suggestions to the Faculty of Mount St. Mary's of the West and other kind friends.

CHAPTER I

BIRTH. ARRIVAL IN AMERICA. EARLY DAYS AT EMMITSBURG

John Baptist, son of Edward and Joanna Purcell, was born at Mallow, County Cork, Ireland, on February 26, 1800. He had one brother, Edward, and two sisters, Katherine and Margaret. Their ancestral possessions had passed in time of persecution from strong adherents of the Old Faith to others willing to sacrifice the eternal for earthly profit. Although their rightful temporalities had not descended to them, his parents succeeded in giving to their sons and daughters an education of a remarkably high order.¹

John Baptist's talents had been recognized by a relative in affluent circumstances and a promise had been made to send him to Maynooth College, but the promise never became a reality. Just a century ago, in the spring of 1818, when John Baptist was eighteen years of age, he left parents and home, crossed the ocean, and came to Baltimore, actuated by a desire to study for the sacred priesthood. With the ministry of the Altar for an end, he began his search for the means and hoped as private tutor in some family of Maryland to earn sufficient to pay for his courses in Philosophy and Theology.

As an introduction to such position, he felt that a testimonial from some College in the United States would be necessary and, therefore, he presented himself before the Faculty of the Asbury College,² Baltimore, and applied for an examination towards a teacher's certificate. A rigid examination, in Latin, Greek and Hebrew, was creditably passed, and the desired credentials were obtained. These secured him a position of tutor in some of the first families of Baltimore, where he remained for about two

¹ Archives Mount St. Mary's of the West, Bishop Purcell's Journal, Archives Mount St. Joseph-on-the-Ohio, Marianne Reilly's *Journal*. Archives Mount St. Joseph-on-the-Ohio, *Community Records*.

² "Asbury College (Methodist) was established in Baltimore in 1816 and named in honor of Bishop Asbury, fifty years a preacher, who died that year. Its first President was Rev. Samuel K. Jennings. It was located at the corner of Park Avenue and Franklin Streets, was chartered February 10, 1818, for the benefit of youth of every religious denomination with literary honors according to merit. It conferred degrees in 1818."

Letter of John Parker, Librarian of Peabody Institute, Baltimore, November 26, 1917.

Circular of Information, No. 2, 1894. Bureau of Education. History of Education in Maryland. Herbert B. Adams, pp. 247-254.

years, when the president of Mount St. Mary's College, Emmitsburg, heard of him and his holy aspirations and, without delay, prepared a way for his entrance to the Mountain. Here, on May 20, 1820,³ as student and professor, he became the associate of men intellectually and spiritually great, men whose names are still revered throughout this vast country and whose power for good is felt, even yet, by reason of the strong foundations which they laid. That the Church in the United States would have a steady growth, they foresaw, hence they looked to its careful development. They felt with the ardor of missionary zeal, "Omnium divinorum divinissimum est coöperari Deo in salutem animarum."⁴

John Baptist Purcell was eminently fitted to sit at this round table of scholars. Brilliant of mind, he was likewise tender of heart. Mind and heart were admirably balanced, and his generous outlook upon life aided both by lending breadth to all his actions and wisdom to his plans.

To his Alma Mater he gave the freshness of his young life and talents, and the same Alma Mater held the grateful love of his declining years, to fourscore and three.

The President of the College was the Very Reverend John Dubois, afterward Bishop of New York; the spiritual director of the young students was the Reverend Doctor Bruté, the Guardian Angel of the Mountain and in later times, the first Bishop of Vincennes, Indiana.⁵

There was a galaxy of brilliant young men at Mount St. Mary's in those days, and John Baptist Purcell was soon recognized as one of the brightest in the assemblage.⁶

The Sisters of Charity were in charge of the domestic arrangements of the College, having undertaken the work out of gratitude for the fatherly care shown to them by the Reverend Doctor Dubois, as their ecclesiastical superior.⁷ Down in St. Joseph's Valley, only a mile distant, Mother Seton was moulding her pioneer community and by degrees placing sisters in the larger cities to teach the children and care for the needy little ones. The

³ McSweeney, *The Story of the Mountain, Emmitsburg*. 1911, Vol. I, p. 94. *Catholic Encyclopedia*, Vol. XII, p. 570.

⁴ St. Denis, the Areopagite.

⁵ Archives Mount St. Joseph-on-the-Ohio. Bayley, *Memoirs of the Rt. Rev. Simon Wm. Gabriel Bruté, D.D.*, New York, 1865, pp. 33 et seq.

⁶ McSweeney, *op. cit.* Vol. I, p. 94.

⁷ Archives Mount St. Joseph-on-the-Ohio, *Community Records*.

history of this religious society was being learned at its source by the students of Mount St. Mary's both from their own observations and from the lips of the Reverend Doctor Bruté, the spiritual guide of the Sisters, but the map of their own futures as ecclesiastics was not unfolded before them, showing themselves as the heads of dioceses and the Sisters their willing helpmates in spreading the religion of Christ.

Less than a year after Father Purcell's arrival at Emmitsburg, on January 4, 1821,⁸ they walked in the simple funeral cortège of the Foundress of the American Daughters of Charity and knelt at the little mound of earth in St. Joseph's "Woods,"—her last resting place.

John Baptist Purcell was then beginning his life's work, though unconsciously, for he was imbibing the spirit of the pioneer bishops and he was learning the ideals of Mother Seton's foundations, works ever dearest to his heart.

He remained at the College for three years, studying and teaching, and received minor orders from Archbishop Maréchal in December, 1823.⁹

On March 1, 1824, he accompanied the Reverend Simon Gabriel Bruté to France where he continued his course of theology in the Seminary of St. Sulpice in Paris.¹⁰ They sailed on the ship *Marmion* and had a pleasant voyage of which Mr. Purcell wrote to his friend Reverend Michael Egan, afterward President of the College. In this letter, too, he shows a dual affection which marked his whole life: a tender devotion to the Blessed Virgin and a love for his brother Edward. He wrote "Love my Edward for me and tell the Children of Mary that to be a worthy member of their Blessed Society is the highest ambition of their true friend until death, for a whole eternity."¹¹

On May 21, 1826, he was ordained priest in the historic church of Notre Dame by the Most Reverend Hyacinthe Louis de Quelen, the Archbishop of Paris.¹² Many other young men received on that day the same divine power, one of whom was the

⁸ *Ibid.*

⁹ McSweeney, *op. cit.* Vol. I, p. 65. Archives Mount St. Mary's of the West. Shea, *History of the Catholic Church in the United States*. Vol. III, p. 74.

¹⁰ Archives Mount St. Mary's of the West; Archives Mount St. Joseph-on-the-Ohio.

¹¹ McSweeney, *op. cit.*, Vol. I, p. 115.

¹² Archives Cincinnati Archdiocese.

future Archbishop of Rheims, Reverend Louis Eugène Reynault. These two, the future first Archbishop of a distant city in the New World and the future Metropolitan of the ancient city of Rheims, formed a pact of friendship on learning that their birthdays occurred in the same year 1800 and in the same month, February, the only difference being that of the five days between the 21st and the 26th. When Archbishop Reynault celebrated his golden jubilee he did not forget his twin friend, but invited him to Rheims for the celebration.¹³

After his ordination, Father Purcell remained in Paris for eighteen months longer, pursuing the higher paths of philosophy and theology. He returned to the United States in 1827, accompanied by the Reverend Samuel Eccleston, in after years the fifth Archbishop of Baltimore.¹⁴ Father John Purcell hastened to his Alma Mater with all the gifts of learning and piety which he had received, eager to bestow them on those committed to his teaching. He found that the College had made great advances, although its founder and revered President had been transferred to a larger field of action, the Diocese of New York, and in his place was one of his own training, the brilliant young Doctor Egan, who, the following year, went to France on account of ill health and died there May 29, 1829.¹⁵ The Reverend Doctor McGerry had succeeded Doctor Egan in October, 1828. He held the office just one year until October, 1829.¹⁶ The year 1828-1829 was one in which the need of priests was felt throughout the archdiocese and Archbishop Whitfield acting on this situation withdrew the Reverend John Hickey from his work in the College and from his spiritual ministrations to the Sisters of Charity, suggesting, at the same time, that Doctor Purcell be appointed confessor for the Sisters at St. Joseph's Valley.

The President, Doctor McGerry, wrote the Archbishop: "Doctor Purcell teaches moral philosophy, Hebrew, and Greek; is confessor and spiritual prefect over a hundred boys as well as several seminarians; confessor of the Sisters and domestics here, and is Prefect of Studies. If I lose him, I lose my right arm."¹⁷

¹³ Archives Mount St. Joseph-on-the-Ohio.

¹⁴ *Centennial History of Baltimore Cathedral*. Archives Mount St. Joseph-on-the-Ohio.

¹⁵ *Ibid.* McSweeney, *op. cit.*, Vol. I, pp. 159, 199.

¹⁶ *Ibid.*

¹⁷ *Ibid.* Archives Mount St. Joseph-on-the-Ohio. *Catholic Almanac*, 1835, p. 79.

In October, 1829, President McGerry left Emmitsburg and the Presidency of the College was given to Doctor Purcell, the November following.

A month earlier, the First Provincial Council of the Church in the United States was held in Baltimore.¹⁸ Messrs. Roger B. Taney, John Scott, and William G. Read attended some of the meetings, their opinions in certain matters having been solicited by the Fathers of the Council, Archbishop Maréchal, Bishops Flaget, England, Rosati, Fenwick of Boston, Fenwick of Cincinnati, and Father Matthews, Vicar-General of Philadelphia. Bishops Dubois and Portier were in Europe. Some of the visiting prelates had the pleasure of returning to their old College home and to St. Joseph's Valley. Several of them had missions of the Sisters in their dioceses and others were soliciting foundations.

Bishop Edward Fenwick of Cincinnati, who had asked in 1825¹⁹ for Sisters to teach his Cathedral School, was unable, on account of limited means, to carry out his wishes at that time. He heard now with thanksgiving that the Sisters had arrived in Cincinnati on October 27, 1829, and had opened a school and orphanage.²⁰ This was the eighth mission established from Emmitsburg. Bishop Rosati had secured a colony, the year previous, 1828, for St. Louis.²¹

Doctor John Purcell was President of Mount St. Mary's College during four years—from November, 1829, until October, 1833, when he was consecrated second Bishop of Cincinnati, Ohio. In February, 1830, he had succeeded in having the College incorporated by the Maryland Legislature. The Reverend John Hughes, then in Philadelphia, wrote him on June 8, 1830: "I am of course rejoiced at the facility with which your Charter was obtained at Annapolis. I hope it will be an advantage."²²

¹⁸ Archives Cincinnati Archdiocese. *Centennial History of the Baltimore Cathedral. Truth Teller*, Vol. V, pp. 343, 350. *The Metropolitan*, Baltimore, 1830, p. 34. Shea, *op. cit.* Vol. III, pp. 408-419. Hammer, *Der Apostel von Ohio*, pp. 52-92.

¹⁹ Archives Mount St. Joseph-on-the-Ohio. Archives Notre Dame University, Bishop Dubois' letter.

²⁰ Archives Mount St. Joseph-on-the-Ohio. *Journals*.

²¹ Archives Mount St. Joseph-on-the-Ohio. *Records*.

²² McSweeney, *op. cit.*, Vol. I, p. 232. Archives Mount St. Mary's of the West. Archives Mount St. Joseph-on-the-Ohio. *Letters, Catholic Encyclopedia*, Vol. X, p. 605.

During the four years of his incumbency, as in all the years of his episcopal life, Doctor Purcell was untiring in his efforts for the greater good of his charge and it was in the midst of his classical labors in the East, with no thought of the Middle West, that he was called to take up the burden so suddenly laid down by the Right Reverend Edward Dominick Fenwick.

CHAPTER II

BISHOP FENWICK, FIRST ORDINARY OF CINCINNATI. ARRIVAL OF HIS SUCCESSOR, BISHOP PURCELL

The Right Reverend Edward D. Fenwick, O.P., first Bishop of Cincinnati, was stricken by cholera whilst discharging his episcopal duties and died a martyr to duty at Wooster, near Canton, Ohio, on September 26, 1832.²³ His long and arduous labors, were brought suddenly to a close by the dreadful disease which carried away many of his flock. He had presided over the Cincinnati diocese for eleven years, having been consecrated on January 13, 1822, by Bishop Flaget at St. Rose Convent, Kentucky.²⁴ His entrance into Cincinnati as its Ordinary was not his first introduction to the beautiful little city; for as early as December 11, 1811, a meeting had been called and steps taken to organize a congregation, the result of Father Fenwick's visits. Previous to 1810, probably in 1808,²⁵ he had crossed the Ohio from his convent in Kentucky to discover the number of Catholics living on the opposite bank. The city then contained four thousand people, few of whom were Catholics, but these were subsequently visited by Father Fenwick, twice a year. Cincinnati was then under the spiritual jurisdiction of Bishop Flaget of Bardstown, Kentucky. Mass was offered in a private dwelling on Walnut Street until 1818, when a small structure, Christ Church, was built in the "Northern Liberties," so called because within the city limits, it was not lawful to build a place of worship.²⁶ Toward the end of March, 1822, the Right Reverend Edward D. Fenwick was installed in his Episcopal See with "humble ceremony and silent panegyric" in the poor little chapel, two miles beyond the city boundary. He lived on the corner of Ludlow and Lawrence Streets in a house which he had to rent for himself after his arrival, as no provision had been made for his maintenance.²⁷ Later he bought a lot on Sycamore Street

²³ Archives Mount St. Joseph-on-the-Ohio. *Journals. Catholic Telegraph*. Letter of Eliza Rose Powell, Vol. I. p. 406. *The Truth Teller*, Vol. VIII, p. 340. Hammer, *Der Apostel von Ohio*, p. 142.

²⁴ Hammer, *Der Apostel von Ohio*, p. 44. *United States Catholic Magazine*, Baltimore, Vol. VI, pp. 26-29. Shea, *op. cit.* Vol. III, p. 339.

²⁵ The year 1814 is given by the *Catholic Magazine*, 1847, p. 29, and by De Courcy, *History of the Catholic Church*. New York, 1896, p. 547. This date refers probably to Bishop Flaget's first visit to Cincinnati.

²⁶ Archives Cincinnati Archdiocese. Farnsworth, *Cincinnati Directory*, 1819, pp. 35-42. *Catholic Magazine*, *op. cit.*, pp. 24-30. Shea, *op. cit.*, p. 337.

²⁷ *Catholic Telegraph*, Vol. II. p. 85. Shea, *op. cit.*, p. 339.

above Sixth, and had the little chapel, the pro-Cathedral, drawn by oxen to its new site. On this lot in 1825, he built the first Cathedral of Cincinnati, St. Peter in Vinculis.²⁸ In this Cathedral, on February 2, 1829, the Reverend Martin John Henni, afterward Bishop and later Archbishop of Milwaukee, and the Reverend Martin Kundig were raised to the holy priesthood, the first clergymen ordained in Cincinnati. On the eleventh of the following May, the Bishop opened his Seminary adjoining the Cathedral,²⁹ and on October 27 he found his schools and charitable institutions assured of support by the arrival of four Sisters of Charity from Emmitsburg, Maryland.³⁰ The Athenaeum, the Seminary, was completed a few months later and was considered, in 1830, one of the important public buildings.³¹ The Catholic Telegraph, the oldest Catholic paper in the United States, issued its first number on October 22, 1831.³² It was founded by Bishop Fenwick and his nephew, Father Young, for the purpose of answering attacks on religion. The press used was a gift to Bishop Fenwick when he went to Europe to ask help for his needy diocese. Mrs. Trollope, writing of the religious factions of this time in Cincinnati, says, "The Catholics alone appear exempt from the fury of division and subdivision that has seized every other persuasion. Having the Pope for their common head, he regulates, I presume, their movements, and prevents the outrageous display of individual whim which every other sect is permitted."³³ She remarks further, "I had the pleasure of being introduced to the Catholic Bishop of Cincinnati, Bishop Fenwick, and have never known, in any country, a priest of a character and bearing more truly apostolic. He was an European, but I should never have discovered it from his pronunciation and manner. He received his education partly in England, partly in France. His manners were highly polished; his piety, active and sincere, and infinitely more mild and

²⁸ Mansfield's *Personal Memories*, p. 151. Drake and Mansfield, *Cincinnati* in 1826, pp. 35, 36. Shea, *op. cit.*, p. 350. De Courcy and Shea, *op. cit.*, p. 548.

²⁹ Archives Cincinnati Archdiocese. *Cincinnati Directory*, 1829. Shea, *op. cit.*, p. 353.

³⁰ Archives Mount St. Joseph-on-the-Ohio. *Journals. Cincinnati Directory*, 1829. J. F. Foote, *Schools of Cincinnati*. Cincinnati, 1855, p. 123.

³¹ *Cincinnati Directory*, 1831. Archives Mount St. Joseph-on-the-Ohio. Archives Cincinnati Archdiocese.

³² 1831-1918. *The Catholic Miscellany of Charleston*, 1822-1861; *The Jesuit* of Boston, 1829-1834; *The Truth Teller*, 1825-1833; *The Catholic Magazine*, 1833-1836. Cf. *Catholic Historical Review*. Vol. I, pp. 258-270.

³³ Trollope, *Domestic Manners of the Americans*. London, 1832, p. 99.

tolerant than that of the factious sectarians who form the great majority of the American priesthood.”³⁴ Such, according to Mrs. Trollope, was Cincinnati’s first Bishop, but far more than this did the Sisters of Charity who worked with him discover in his nobility of character, and highest of all was the estimate formed of his greatness by his successor, the Right Reverend John Baptist Purcell, D.D. The appointment of this prelate to Cincinnati was first learned in his episcopal city through the following letter from Bishop England to the Reverend J. J. Mullon, then editor of the *Catholic Telegraph*:

“ROME, May 14, 1833.

“REVEREND AND DEAR SIR:

“Probably the same packet which takes this will also convey to Doctor Purcell his appointment for the See of Cincinnati comprising the State of Ohio. It was at length finally arranged on Sunday evening after a variety of delays. This is now definitive, and I congratulate you and the diocese upon it, as I know Purcell well, and feel that amongst you he will be exceedingly useful. I would suggest to you, to write to him immediately to secure his acceptance, as it is by no means unlikely that efforts will be made to urge his resignation, and such a step at this moment would probably produce results which would do an injury not to be repaired for a century. I am at this moment too close upon the hour of post to permit my entering upon the particulars, but I do strenuously urge you to this step or any other correct one which will ensure his acceptance. Hughes and he with Kenny were in the first list. Another was sent out with the names of Dubuison (marked as the very last choice), and McSherry. The General of the Jesuits objected to his three members, and the Cardinals chose Purcell, believing him to be the one most likely to serve you, and not wishing just now to take Hughes from Philadelphia. Rese had already and at once been named for Detroit upon Bishop Fenwick’s letter and the Pope’s own knowledge of him. As far as you think prudent, but without stating your knowledge of the fact which I add, you may urge the propriety of Provincial Councils. (The Pope has directed the Propaganda to write to the Archbishop that it is his wish that they should be held.) You may be assured that our administration will be greatly improved by Rome.

“In haste . . .

“Yours very sincerely,

“BISHOP OF CHARLESTON.

“You can show this to Doctor Rese with my best respects.

“Nothing done yet about Vincennes.”³⁵

³⁴ Trollope, *op. cit.*, p. 100.

³⁵ Archives Mount St. Joseph-on-the-Ohio. *Bishop England’s Letter*.

The Reverend J. J. Mullan wrote to Doctor Purcell on July 28, 1833, the day on which he received Bishop England's letter. This letter he enclosed in his own urgent request that Doctor Purcell would accept the charge mentioning especially the College with "its fair and even flattering prospects."³⁶

The "variety of delays" mentioned in the letter was probably the hesitation of the Sacred College in deciding between Fathers Purcell and Hughes. A tradition, traced to Bishop England, says that one of the Cardinals asked Bishop England to mention some circumstance that would lead the minds of the electors toward a choice between the two candidates and that the Bishop replied that he could think of nothing unless the fact that Father Hughes was a self-made man might make him more acceptable to the Western people than Doctor Purcell, a College President. The Cardinal, it seems, exchanged the names by accident and told Bishop England, later, that "Their Eminences were pleased with his suggestion that *Father Purcell*, a self-made man, would be agreeable to the people of Ohio and that the document had been sent to the Holy Father for his signature." Bishop England did not correct the mistake, feeling that the Holy Spirit was taking care of Its own work. Early in August, the Apostolic Brief reached Baltimore and the Reverend Arthur Wainwright, of the Cathedral, immediately took it to Doctor Purcell at Emmitsburg.³⁷ Doctor Bruté was opening a retreat for the Seminarists, at the time, and the Bishop-Elect joined the young men in these holy exercises. Reverend Thomas Hayden, who five years later refused the Bishopric of Natchez, was offered the Presidency of Mount St. Mary's College, but he declined it. Doctor Purcell then proposed as his successor the Reverend Francis Jamison and the choice was approved.³⁸ The month of September was spent by Doctor Purcell in settling his affairs at the College. Early in October he repaired to Conewago, Pa., to the hospitable roof of Fathers Matthew Lekeu and Paul Kohlman, where he made a retreat in preparation for the solemnity awaiting him. The Reverend John Hickey went thither to hear his confession and remained with him until the day of his consecration.³⁹ This took place on Sunday, October 13, 1833, in the Baltimore Cathedral. Most

³⁶ *Ibid.* *Father J. J. Mullan's Letter.*

³⁷ Archives Mount St. Joseph-on-the-Ohio. *Bishop England's Letter.*

³⁸ *Ibid.*

³⁹ *Ibid.*

Reverend James Whitfield was the Consecrator, Bishops Dubois and Kenrick assisting him. The sermon for the occasion was preached by Bishop Eccleston, and Bishop Rese, lately consecrated for the See of Detroit, Michigan, was present in the sanctuary. The second Provincial Council of Baltimore was opened on this day and lasted until the 20th inst. The newly consecrated Bishop of Cincinnati, the Right Reverend John Baptist Purcell, D.D., attended all the sessions of the Council, and while in Baltimore was the guest of Mr. Francis Elder, brother of the future Archbishop, William Henry Elder, successor to Archbishop Purcell a half-century later.⁴⁰

Bishop Purcell returned to the Mountain, Emmitsburg, on November 2, and on the following day, Sunday, sang Pontifical Mass and preached. He visited the Sisters at St. Joseph Valley on Monday. The pupils of the Academy, at their farewell entertainment, expressed the sentiments of the Sisters and their own regret that duty was calling him so far from the home of his heart's affection.⁴¹ He left Emmitsburg on Thursday, having borrowed two hundred dollars from Father John Hickey for the expenses of the journey.⁴² He paid one hundred dollars for stage from Frederick to Wheeling, which was reached on Sunday morning, November 10, at five o'clock. Sisters Alphonsa and Cephas, Miss Ann Marr, and a little boy, William Ryan, were of the episcopal party. They remained, while in Wheeling, with Mrs. Magruder, formerly of Frederick, Maryland. The Bishop heard confessions, preached, said Mass, and by special request, preached again in the evening. The following day, Monday, November 11, at 2.00 p.m., the party left Wheeling in the steamboat *Emigrant*, the Bishop paying eight dollars for each one's passage. The boat reached the public landing in Cincinnati at 10.00 a.m., Thursday, November 14.⁴³ A delegation met and escorted the Bishop and his party to the house of Mr. Santiago, on Sycamore Street, opposite the Cathedral, where the Bishop dressed in pontificals and was led by a procession of the clergy and laity to

⁴⁰ *Ibid.* Shea, *op. cit.*, p. 432.

⁴¹ Archives Mount St. Joseph-on-the-Ohio.

⁴² Archives Mount St. Joseph-on-the-Ohio. *Catholic Encyclopedia*, Vol. XII, p. 570.

⁴³ Archives Mount St. Mary's of the West. *Journal*. Archives Mount St. Joseph-on-the-Ohio. *Journal*.

the main Altar of the Cathedral. He remained kneeling at the foot of the Altar until the moment of installation arrived, when he was conducted to his Episcopal Throne by Bishop David. The venerable Bishop Flaget then addressed him, reminding him that he had imparted episcopal consecration to his predecessor whose body now lay within the limits of the sanctuary.⁴⁴ He expressed pleasure at being present when the widowed Church of Cincinnati cast off her mourning garb and joyfully entoned notes of thanksgiving to God because a father's voice was heard once more in the midst of his children. He pictured the awful responsibility of the Shepherd of the Flock and warned him that thorns and thistles would beset his path, that the cup of bitterness would be presented to his lips and he would be forced to drink thereof, but that a crown of unfading glory would be his reward for faithful perseverance.⁴⁵

The day of ceremony and congratulation over, Bishop Purcell turned his attention to his new charge. The College and Seminary claimed his first care, and he began the great work of education by filling the office of President of the Athenaeum and by inviting efficient professors to assist him. Among these were two clergymen from Emmitsburg, the Reverend Edward T. Collins, who later was Vicar General of the diocese until his death in 1865, and the Reverend J. J. Mullon, the editor of the *Catholic Telegraph*. Both priests were men of scholarly attainments. The library of Father Collins at Mount St. Mary's of the West testifies to his classical taste and interest in antiquities. Father Mullon, an orator and deep student, during the months which elapsed between the death of Bishop Fenwick and the coming of Bishop Purcell, had conducted the College and exercised an inspiring influence over the schools of the Sisters of Charity.⁴⁶ The Bishop now saw in his own Western diocese the educational ideals of Mother Seton in practice, for he found there awaiting him her threefold alliance for the training and care of the young: the orphanage, the free-school, and the pay-school. The fatherly prelate was quick to show the tenderness of his heart for the orphans given to him by Holy Church as a sacred trust.

⁴⁴ *Catholic Telegraph*, Vol. II, p. 127.

⁴⁵ Archives Mount St. Mary's of the West. *Catholic Telegraph*, Vol. III, p. 5.

⁴⁶ *Catholic Telegraph*, Vol. III., p. 293. Archives Mount St. Joseph-on-the-Ohio.

Very shortly after his arrival in the diocese, he published a Pastoral to the clergy and laity of his flock. In it he extolled the life and labors of his saintly predecessor, Bishop Fenwick, showed his own zeal for the furtherance of Christian education, and urged the people to depend in future on their own exertions rather than upon European aid in building churches.⁴⁷

His next announcement was a charity sermon for the benefit of the Asylum which led to a permanent good, the foundation of the St. Peter's Benevolent Association⁴⁸ for the maintenance of the orphans at St. Peter's Asylum. This Association, together with the St. Joseph Society formed about twenty years later, has taken care of the homeless little ones of the Cincinnati Archdiocese from the time of its institution until the present day. The support of the Orphanage from 1829 until New Year, 1834, had depended on casual charity and the exertions of the Sisters. The chief benefactors had been Mr. Cassilly, Major Dugan, Mr. Kilgour, Mr. Mullanphy of St. Louis, Mr. Patrick Reilly, Michael Scott, John White, Edward Lynch, Patrick Geohegan, J. McMahon and P. Walsh.

The new Society awakened a general interest, the effect of which was soon seen in better accommodations for Sisters and children.

After seeing this project fairly launched, the Bishop began a visitation of his extensive diocese.⁴⁹ To realize the meaning of such a trip all the improvements of eighty-five years must be forgotten and the extent of country measured rather by the primitive means of transportation than by the number of miles traversed. It was the day of stage-coaches, railroads being in their very early infancy. Nothing daunted, the Bishop set forth with the banner of Truth and marked with his footprints the land which was to know him intimately for a half a century of well-filled days. In Portsmouth he found twenty families visited at stated times by a priest from Cincinnati. In Franklin County he counted 200 communicants; in Columbus, eighty families. There was a wooden chapel in Lancaster where the Dominican Fathers, from Somerset, said Mass and instructed the people. These Fathers had worked very hard from the days of Bishop Fenwick and Father Young and most of the churches in the

⁴⁷ *Ibid.* *Catholic Telegraph*, Vol. III, p. 11.

⁴⁸ *Ibid.* Vol. III, p. 55. Archives Mount St. Joseph-on-the-Ohio.

⁴⁹ *Ibid.* *Catholic Encyclopedia*, Vol. XII, p. 571; Vol. II, pp. 773-776.

diocese were due to their zeal and labors. The Bishop found that the Reverend Joseph O'Leary's work equalled any performed by the early missionaries. He had built two churches within two years. Zanesville had church and pastor who ministered to 600 people in town and country.⁵⁰

⁵⁰ Archives Mount St. Joseph-on-the-Ohio. Shea, *op. cit.*, p. 620.

CHAPTER III

CINCINNATI AS BISHOP PURCELL FOUND IT

In 1833, when Bishop Purcell entered Cincinnati, he found it a city of 30,000 inhabitants, many of whom had emigrated from the eastern states, especially New Jersey and Pennsylvania, and were people of education, so that schools were very numerous at an early date.⁵¹ The Commonwealth of Ohio had more than two hundred Academies, and before the State was a third of a century old at least eight Colleges had been established. John Reilly's school at Columbia is mentioned as the first school-house in Cincinnati and in the Northwest Territory.⁵² When Washington subscribed the grant of 6 miles square for educational purposes to the Ohio Territory in 1792, he said, referring to the educational advantages of the early settlers, "No colony ever began under more favorable auspices."⁵³ The Legislature of Ohio, February 18, 1809, enacted that within the Miami Purchase of 1787 by John Cleves Symmes, the Miami University should be established with all rights and literary honors granted to similar institutions and to be open to all citizens within the state. It was located at Oxford in 1803. Cincinnati was incorporated as a city in 1819. The Cincinnati College, then called the Lancasterian Academy, was opened in 1815 and chartered on January 22, 1819, with full university powers and no religious teaching.⁵⁴ The Ohio Medical College was opened in 1824, the Ohio Mechanics Institute in 1828 and the public schools in 1830, one year after Bishop Fenwick had placed his Cathedral School in charge of the Sisters of Charity.⁵⁵ The Ohio University at Columbus was opened on February 18, 1804. The general course in these Colleges was essentially the same as Yale, Harvard, Dartmouth, and Princeton.

The College of Teachers was inaugurated in 1831. Lane Seminary was chartered in 1833, the Western Academy of Natural

⁵¹ Venable, *Beginning of Literary Culture in the Ohio Valley*. Cincinnati, 1891, p. 271.

⁵² *Ibid.*, p. 272.

⁵³ *Ibid.* Cist, *Cincinnati in 1841*, p. 256.

⁵⁴ Atwater, *A History of Ohio; Natural and Civil*, 1833, p. 283. Stevens, *City of Cincinnati in 1869*, pp. 93-99.

⁵⁵ Flint, *History and Geography of the Mississippi Valley*, 1832, p. 493. Archives Mount St. Joseph-on-the-Ohio.

Sciences in 1835 (incorporated in 1838) and Woodward High School in 1839.⁵⁶

The publication of books began in the early days of Cincinnati. The first book from the press was of Law, the second, of Divinity. In four months of the year 1831, 86,000 volumes were published; 20,300 of them being original.⁵⁷ The first Academic degree given in Ohio was conferred on Mr. Thomas Ewing in 1815 by the Ohio University at Athens.⁵⁸ In 1813, Ohio's fame had gone abroad, as we see by an extract from Lord Byron's Diary: "Dallas' nephew—son to the American Attorney General—is arrived in the country and tells Dallas that my rhymes are very popular in the United States. These are the first tidings that have ever sounded like fame to my ears—to be redde on the banks of the Ohio."⁵⁹

Caleb Atwater, the first historian of Ohio and one of the early writers on American antiquities, says of Cincinnati in May, 1829, "that the morality of the city was of a high order,⁶⁰ and Mrs. Trollope admits this fact and tells further "that during her two years' stay in Cincinnati she had never met a beggar, nor did she ever meet any one who felt it unnecessary to add to his possessions."⁶¹

The arrival of the Sisters of Charity at this time, 1829, was providential. They found new fields for their religious teachings and had the honor and pleasure of opening the first free schools in Ohio, the public schools of Cincinnati having been organized the following year, 1830, in which year also the Nuns of St. Dominic opened a free school in Somerset, Ohio.⁶² Bishop Purcell arrived three years later and found intellectual activity to which he gave generous and enthusiastic support and for which he was eminently fitted both by nature and education. He was recognized by the literary people of his new home as one who could speak with authority not only on matters of doctrine but also on scientific,

⁵⁶ Foote, *op. cit.*, p. 3 *et seq.* Flint, *Geography*, pp. 406, 408, Cincinnati, 1832. Cist. *Cincinnati in 1841*, pp. 111-142. Trollope, *op. cit.*, pp. 86-89. Venable, *Footprints*, p. 47; *Literary Culture*, pp. 173 *et seq.*

⁵⁷ Venable, *Literary Culture*, pp. 194-195.

⁵⁸ Howe, *Historical Collections*, p. 219.

⁵⁹ Venable, *Literary Culture*, p. 271.

⁶⁰ Atwater, *op. cit.*, pp. 285-286, 350-351.

⁶¹ Trollope, *op. cit.*, p. 54.

⁶² Archives Mount St. Joseph-on-the-Ohio. *Catholic Telegraph*, Vol. I, p. 248. Shea, *op. cit.*, Vol. III, p. 615. Burns, *Catholic School System*. New York, 1906, p. 244.

classical, or literary subjects as well. He was a gifted orator, and therefore often had the opportunity of overcoming prejudice by his persuasive words and, in order to keep in touch with the educational system around him and be able to remove barriers of ignorance on Catholic belief, he accepted membership in the College of Teachers.⁶³

Shortly after his arrival in Cincinnati, the tide of immigration turned to Ohio on account of the system of canals recently introduced and the building of railroads. Many Irish and German Catholics found homes near the banks of the Ohio, and since his Episcopal City had but one Catholic church, the Cathedral, the Bishop felt the weighty responsibility of their spiritual care.⁶⁴ In order to accommodate the faithful, he decided to build Holy Trinity Church, to be devoted to the use of the German-speaking Catholics. The corner-stone was laid on April 15, 1834, on west Fifth Street, almost on the spot occupied by the "Old Mound" which marked the principal place in the plan of the Mound Builders. It was dedicated on October 5, 1834, the first German parish of the diocese and the first west of the Alleghanies. Reverend Martin Kundig was appointed Pastor.⁶⁵ Eleven months had not yet elapsed since Bishop Purcell's arrival in Cincinnati, and yet he foresaw the spread of the city westwardly and made timely provision for his flock. Across the river in Covington, Kentucky, through the munificence of Mr. C. R. Springer, of New Orleans, an Orphanage was built and the Church of the Mother of God erected. This church had been dedicated on September 21 by Bishop Purcell, at the request of Bishop Flaget. Father Henni preached in German and the Reverend S. R. Montgomery, O.P., in English.⁶⁶ Priests from the Cincinnati Cathedral attended the congregation twice a month. Although Bishop Purcell's diocese was growing rapidly and many of the towns were becoming cities, thereby bringing him added responsibilities and labors, he ever heeded the call of his brother Bishops and hastened to take part in the spread of their work. On October 26, he preached at the consecration of the Cathedral of St. Louis, using for his text

⁶³ Archives Mount St. Mary's of the West. Archives Mount St. Joseph-on-the-Ohio.

⁶⁴ *Catholic Encyclopedia*, Vol. XII, p. 570.

⁶⁵ Archives Cincinnati Archdiocese. *Catholic Almanac*, 1834. Howe, *Historical Collections*, Cincinnati, 1848, p. 9.

⁶⁶ *Ibid.* *Catholic Telegraph*, Vol. III, p. 349.

"The Stream of the River maketh the City of God joyful; the Most High hath sanctified His Own Tabernacle." On the 29th of the same month, he assisted at the Consecration of the Right Reverend Simon Gabriel Bruté as Bishop of Vincennes, and preached on "Simon, lovest thou Me more than these?" After this date, *The Catholic Telegraph* published frequently a Vincennes letter from Bishop Bruté, the "French-English" of which Bishop Purcell "amended" as Mother Seton had done in earlier days.⁶⁷ Not long after Bishop Bruté's appointment to Vincennes—he found it necessary to seek help in Europe for his very poor diocese. He stopped in Cincinnati on his way to New York and was escorted as far as Steubenville, Ohio, by Bishop Purcell, who went thither to dedicate the Church of St. Pius. He visited on his return trip the small church in Urbana built by the Piatt family.⁶⁸

It is not easy to form a correct idea of the journeys and consequent hardships entailed by the pioneer Bishops in the performance of their duties. Traveling around on horseback or in stage-coach, they located groups of Catholics and immediately began to seek means to furnish them with religious service. Dayton, Ohio, like Toledo, Cleveland, Hamilton and Columbus, had suddenly emerged from a village into a thriving little city and the Bishop regarded it as a desirable place for a church. The liberality of Mrs. Prudence Purson made it possible for him to carry out his wishes. She presented him with the deed of a lot 96 by 166 feet. The building of the first church in Dayton was entrusted to the Reverend E. Thienpoint, who received subscriptions from Protestants and Catholics alike. Another gift was received at this time from Mrs. Juliana De Witt, formerly a Miss Williamson, of Baltimore. It was a bequest of her former husband, Mr. David Kilgour. He had left \$5,000 for charitable purposes subject to Mrs. Kilgour's approval. She gave \$2,600 to the St. Peter Orphan Asylum, \$1,600 to the Cincinnati Orphan Asylum, \$200 to the St. Andrew Society, of which Mr. Kilgour had been president, and \$500 to the Treasurer of the House of Employment for indigent women. Bishop Purcell was greatly encouraged by these donations and by the proceeds of a

⁶⁷ Archives Cincinnati Archdiocese. *Catholic Telegraph*, Vol. III, pp. 406, 407-411.

⁶⁸ *Catholic Telegraph*, Vol. III, pp. 81, 246-365. *Ibid*, Vol. IV, pp. 316-375.

two-days fair, which brought something over \$600.00. This Fair for the Orphans was conducted almost wholly by non-Catholic ladies. At the close of the year⁶⁹ 1835, the President of the St. Peter Benevolent Association announced that the society had doubled its receipts and memberships during the twelve months just ended. He reported also a generous donation of ten lots in Louisville, given by the Reverend Vincent T. Badin, which made him hopeful that during the coming spring an eligible site might be procured and a commodious building erected thereon for the comfort of Sisters and children, now so crowded in their small abode. The desire of the president was realized when the Bishop purchased the handsome property recently occupied by Major Ruffner, on the corner of Third and Plum Streets, for the sum of \$15,905.⁷⁰ A committee composed of Mr. John Rogers and other members of the St. Peter Board, wrote an *Address to the Public* asking aid and showing the good resulting from the institution. The appeal stated that eighty-seven children had been cared for in the Asylum, twenty of whom were Protestants, that the St. Peters was the first Asylum established in Cincinnati. In the school attached to it, 600 children received elementary instruction and many were taught the higher branches; from a city of over 30,000 inhabitants, it was hoped the necessary help might be obtained. The people of all denominations responded most generously.⁷¹

⁶⁹ Archives Mount St. Joseph-on-the-Ohio. *Catholic Telegraph*, Vol. IV, p. 436.

⁷⁰ *Ibid.*, p. 244.

⁷¹ *Ibid.*, p. 244. Archives Mount St. Joseph-on-the-Ohio. *Records*.

CHAPTER IV

THE PURCELL-CAMPBELL DEBATE. CHARITY SERMONS AND ANNIVERSARY ORATIONS. THE LEOPOLDINE ASSOCIATION. THE ROMAN CATHOLIC SOCIETY FOR THE DIFFUSION OF KNOWLEDGE. THE ROMAN CATHOLIC TOTAL ABSTINENCE ASSOCIATION OF CINCINNATI.

During the first session of the College of Teachers in November, 1836, Bishop Purcell, by request, addressed the meeting.⁷² At the close of his lecture, a short but interesting debate arose between the Bishop and the Reverend Doctor Wilson and was carried on with perfect harmony and good will. The Protestants in the College congratulated themselves on the friendly feeling as promising well for the cause of education; but, at the following session, Mr. Alexander Campbell surprised his audience by an unprovoked attack on the Catholic Church. Bishop Purcell expressed his disapprobation of Mr. Campbell's language, urging that such disputation did not belong to the College. Mr. Campbell notified the public, through the daily press, that he would preach in the Baptist Church on the Monday following. Bishop Purcell attended and, at the close of the lecture, was invited to reply. As it was almost ten o'clock, the Bishop left it to the choice of the audience to hear his objections at that late hour, or to wait until the following evening. The people called for an adjournment, but assembled in crowds, on the following night, to witness the novel sight of a Catholic Bishop in a Protestant pulpit and to be captivated by his polished eloquence and strong reasoning, both in presenting and in unfolding to them the beauties of sacred truth. The lecture lasted almost three hours, closing with an enthusiastic expression of approbation from the entire audience.⁷³ Mr. Campbell then arose and stated that the controversy should assume a more regular form. Moderators were appointed and a limited time given to the speakers. The Bishop declined an oral controversy, but said he would publish his views on the subject and dedicate them to the College of Teachers and would invite reply. Mr. Campbell, however, insisted on his method, and accordingly, on Friday, January 13, 1837, in the Sycamore Street Meeting House

⁷² *College of Teachers*. Cincinnati, 1838. *Catholic Telegraph*, Vol. V, p. 372.

⁷³ Archives Mount St. Joseph-on-the-Ohio. *Catholic Encyclopedia*, Vol. XII, p. 572.

(later St. Thomas Church), the Purcell and Campbell controversy began and continued for seven days, not counting Sunday. Its sessions were from 9.30 a.m. until 12.30 and from 3.00 p.m. until 5.00 o'clock, each day. The proceeds of the debate were divided between the two Asylums, Protestant and Catholic. Mr. William Disney was the presiding Moderator, assisted by Messrs. Samuel Lewis, Thomas J. Briggs, John Rogers, and J. W. Piatt. On Friday, January 20, the discussion closed. The secular press announced that Alexander Campbell's defense "in nowise tortured Catholicism," that "Catholicism lost nothing and Protestantism had gained nothing."⁷⁴ Mr. Campbell had spoken scoffingly of Bishop Purcell's youth and stature, saying, before the contest, that he wished as an opponent "a full-grown man." It was generally conceded that the debate was a David and Goliath conflict.⁷⁵ On February 22, a committee waited on the Bishop and in the name of the Catholics of Cincinnati presented him with various articles of plate, among which were two large, handsome silver pitchers bearing the following inscription:

"Presented to the
Rt. Rev. Bishop Purcell, D.D.
By the Roman Catholics of Cincinnati
As a Testimonial of their Gratitude for his
Late Eloquent and Triumphant Vindication
Of Their Holy Religion."

Judge Burnet, former Governor of California, author of "The Path Which Led a Protestant Lawyer to the Catholic Church," was one of many converts gained by the Bishop's clear exposition of Catholic doctrine.⁷⁶ Shortly before Mr. Campbell's attack, the Young Men's Bible Society of Cincinnati accused the Catholic Church of withholding the Scriptures from the people. Bishop Purcell offered to contribute the Douay Bible and Allioli's German Bible if the members of the Society would circulate them,

⁷⁴ Campbell and Purcell *Debate*. Cincinnati, 1837, *Catholic Telegraph*, Vol. VI, pp. 54-60. *Catholic Encyclopedia*, Vol. XII, p. 572. Shea, *op. cit.*, Vol. III, p. 624.

⁷⁵ Mr. Campbell learned that the Bishop could be sarcastic: for asking him one day during the controversy, "What animals were in the Ark?" the Bishop replied, "Really, I never thought much about the variety, but I feel sure a camel (A. Campbell) was there."

⁷⁶ *Catholic Telegraph*, Vol. VI, p. 100. Archives Mount St. Joseph-on-the-Ohio.

and even pledged himself to go from door to door with them to place a copy with any Roman Catholic family, destitute of a Bible. His offer was not accepted. Within this year, 1837, a companion paper to the *Catholic Telegraph* was issued in Cincinnati, "*Ders Wahrheitsfreund*." It was edited by the Reverend J. M. Henni and was the first German Catholic paper published in the United States.⁷⁷ On April 16, the Third Provincial Council of the Church in the United States assembled in the Baltimore Cathedral. Archbishop Eccleston presided, Bishops Purcell, Rosati, Fenwick, Bruté, Blanc, Kenrick, Coadjutor of Philadelphia, Chabrat, Coadjutor of Bardstown, and Clancy, Coadjutor of Charleston attended. Bishop Dubois sent his views regarding the matters to be discussed. Bishop Rese requested the Council to forward his resignation to Rome or suggest that a coadjutor be appointed for his episcopal See of Detroit. The Fathers of the Council acceded to the Bishop's wish by presenting his petition to the Holy Father, but the Bishop was not freed from the burden of office. The Bishops asked His Holiness to create other Sees and mentioned Pittsburg, Nashville, Natchez, and Dubuque for Episcopal Cities.⁷⁸ At the close of the Council, Archbishop Eccleston and eight of the Bishops went to Frederick, Maryland, to consecrate the Church of St. John, built by the Reverend John McElroy, S.J.⁷⁹ The Archbishop was consecrator and offered solemn pontifical Mass. The following day, a solemn Mass was offered by Bishop Rosati. The orators chosen for the grand celebration were Bishops England and Purcell and Father Hughes. On Bishop Purcell's return to Cincinnati from the east, he had the unspeakable pleasure of conferring minor orders on his brother Edward. Mr. William Murphy received tonsure, Mr. Michael McGann, deaconship, and Mr. Basil Shorb, holy priesthood. The ceremonies took place in Holy Trinity Church; the Cathedral was undergoing repairs. The people of Fayetteville, Brown County, and those of Chillicothe rejoiced during this year in the blessing of a church and resident Pastor. The corner-stone of the St. Patrick Church, Fayetteville, was laid on August 24,

⁷⁷ Shea, *op. cit.*, p. 623. *Catholic Encyclopedia*, Vol. III, p. 774. Archives Cincinnati Archdiocese.

⁷⁸ *Baltimore Catholic Centennial*, 1906. Archives Cincinnati Archdiocese.

⁷⁹ Archives Mount St. Joseph-on-the-Ohio. Shea, *op. cit.*, p. 446.

1837 and the St. Mary Church, Chillicothe, was opened for services in September.⁸⁰

After the Priests' Retreat, from November 13, until November 20, a synod of the clergy was held.⁸¹ The Bishop preached the retreat and the Reverend Stephen Theodore Badin, V.G., who was ordained on May 25, 1793, by Bishop Carroll, presided at the conference on ecclesiastical science and discipline. Like the "Charity Sermon" for the schools, "Anniversary Orations" were made an important factor in securing help for orphanages and other charitable institutions. The St. Peter Benevolent Association invited speakers of note and with the good results intended. On the fourth anniversary of the Society, January 1, 1838, Lieutenant Semmes, U. S. N., enforced in strong, dignified language the claims of the orphan. He reviewed the lives of Mrs. Seton and Captain Cooper, expressing proud satisfaction in being able to trace the naturalization of so noble a system of charity to two persons intimately connected with his own profession: Mrs. Seton being the mother of Lieutenant Seton of the navy and Mr. Cooper, the donor of the first Mother House of the Sisters of Charity, having been a sea-captain before he became a pilot of souls.⁸² As on previous occasions, much good resulted from the meeting of the members of the Association and from the discourse of the orator. Not content in finding means to conduct free schools and orphanages, the Bishop organized in St. Peter's Cathedral congregation "The Mary and Martha Society" for "the spiritual and temporal relief of the sick and indigent."⁸³ The members paid a monthly contribution and a visiting committee of eight ladies was appointed to seek for the distressed and give them instant succor, and report their condition at the next meeting of the Society. Ladies of the congregation were the officers and visitors, while the Sisters of Charity superintended the work. Later, the visiting of the sick and the distributing of necessaries to the needy became the office of the Sisters, likewise.⁸⁴

⁸⁰ Archives Mount St. Mary's of the West. *Catholic Encyclopedia*, Vol. III., pp. 774, *et. seq.* Kelly and Kirwin, *History of Mount St. Mary's of the West*. Cincinnati, 1894, p. 6.

⁸¹ Archives Cincinnati Archdiocese.

⁸² *Ibid.* Archives Mt. St. Joseph-on-the Ohio.

⁸³ *Catholic Telegraph*, Vol. VII, p. 38. Archives Mount St. Joseph-on-the Ohio.

⁸⁴ *Ibid.*

An Orphanage for Boys was opened in 1838 on the Feast of St. Aloysius and under his patronage. In order to strengthen the institutions of his diocese and to meet the growing need of others and of churches, Bishop Purcell resolved to visit Europe and there solicit help, as his predecessor had done and as the Bishops of his own day found it necessary to do, although even at the time of his first pastoral letter he had felt that the European help was waning and urged his flock to depend on their own exertions. Still, having in mind the generosity with which Bishop Dubourg's appeal to the people of Lyons was met in 1815, and how it led, seven years later, to the formation of the Society for the Propagation of the Faith which was assisting missionary work all over the world, he determined to go as "a beggar and a pilgrim" for the sake of his flock.⁸⁵ Although Cincinnati had received favors from the Society in France, the amounts given were small compared to the contributions from the Leopoldine Association of Vienna, founded for the relief of churches in the United States.⁸⁶ Cincinnati had received bountifully of the Leopoldine funds, probably because its originator was a priest of the Cincinnati diocese. In 1827, Bishop Fenwick, impelled by the crying wants of his Episcopal See, sent his Vicar General, the Reverend Frederick Rese, to Europe to appeal to the charity of the Catholic countries of the Old World. He visited Bavaria, and later Austria, where, having explained to the Bishops the difficulties and poverty of the Church in America, he learned that a law existed in both places, prohibiting the distribution of charity outside their territories, unless by special authorization. In Munich he was granted one contribution. In the autumn of 1828 he went to Vienna and, while there, suggested the formation of a society similar to the one in Lyons, but with its purpose limited to the Church in the United States. For the information of those interested in helping the diocese in Ohio, he published a pamphlet, a short history of the work in Cincinnati, and it was sent by imperial order to all the Bishops who, in turn, transmitted it to the clergy of the Empire. Promptly and freely the Emperor granted permission for the alms of his subjects to be dispensed in America, and the Holy Father, Leo XII, issued on

⁸⁵ Archives Cincinnati Archdiocese. Archives Mount St. Joseph-on-the-Ohio. Shea, *op. cit.*, Vol. III, p. 625.

⁸⁶ Archives Cincinnati Archdiocese. *Catholic Encyclopedia*, Vol. III, pp. 773-776. Cf. *Catholic Historical Review*, Vol. II, pp. 51-53.

January 30, 1829, eleven days before his death, a Brief approving of the Association and enriching it with many indulgences.⁸⁷ Cardinal Capellari, Prefect of the Propaganda, wrote Father Rese expressing his own pleasure and the gratification of other Roman officials on the formation of a sister society to aid in furthering missionary work. The Association received its name Leopoldine from the favorite daughter of the Emperor. The first public meeting was held on March 13, 1829, and before the end of the first year, at least thirty dioceses had been helped by contributions amounting to \$22,500.⁸⁸ The object of the society met with favor from all sides throughout the Empire and the treasury filled rapidly. To encourage the donors, reports were published, at first, half yearly; later, annually. The first donation to Cincinnati, April, 1830, was about \$10,000. This was followed in a few months by something over \$5,000, and before the close of the year by \$7,000. Bishop Fenwick had used these sums for the building of the Athenaeum, for traveling expenses, and for work among the Indians in Michigan. Between October, 1831, and July, 1833, the Society sent almost \$18,000 which helped to build churches throughout the diocese and purchase a site for Holy Trinity Church destined by Father Rese for the German-speaking Catholics which he had organized into a congregation.⁸⁹ Nothing had been sent from Vienna during the first three years of Bishop Purcell's charge but in 1837 a donation of 4,000 florins came and the following January, 1838, a second amount of 4,000 florins. The latter was probably used for the Boys' Orphanage opened in June.⁹⁰ Having placed the care of his diocese in the hands of his two Vicars General, the Very Reverends Edward T. Collins and John M. Henni⁹¹, Bishop Purcell left Cincinnati in May, 1838. He reached Liverpool early in July and hastened to Ireland to visit his mother in their old home. In his letter from Mallow, his birthplace, he tells of a public dinner given in his honor and of a toast "Prosperity to the American people and to the people of Cincinnati in particular." In his reply to this he took occasion to correct some false impressions which had been carried abroad

⁸⁷ *Ibid.* Archives Mount St. Joseph-on-the-Ohio. Rese, *Abriss der Geschichte*, Vienna, 1829.

⁸⁸ Archives Cincinnati Archdiocese.

⁸⁹ *Ibid.*

⁹⁰ Archives Cincinnati Archdiocese.

⁹¹ *Catholic Telegraph*, Vol. VII, p. 81.

concerning our Republic and explained the apparent inconsistency between the words of the American Charter "All men are free" and the existence of slavery.⁹² In his letter to the Sisters he called attention to *The Children's Catholic Magazine*,⁹³ recently published and hoped it would receive encouraging patronage, urging that in addition to the entertainment it would afford the young it would correct wrong ideas given in some of the school books regarding Catholic countries, the education of the people, and the influence of the clergy. He wished the children to understand the importance of Sunday Schools, that their founder was a Bishop and a Saint—Charles Borromeo, who introduced them into every church of his great diocese and that the classes were taught not only by the clergy, but also by ladies and noblemen often of the very first rank.⁹⁴

From Ireland the Bishop went to Belgium and was received there as an apostle of the New World by the Belgian clergy then in retreat in Hainault to the number of 260 priests, although 200 more had already made the exercises at Tournay. So great an assemblage of clergymen in so small a country moved the Bishop to tears when he related that he could scarcely collect ten priests for the most solemn occasion, although his diocese was many times the size of Belgium. He told them of the great zeal and labors of Father Thienpoint, one of their countrymen, who braved every danger to gain souls to God, and who, recently, passed six months along the public roads in northern Ohio, often sleeping on the bare ground, in the discharge of his duty toward the laborers. The Belgian clergy were deeply impressed with the religious bearing of the Bishop and the strength and apostolic simplicity of his words. They began to rehearse all that they had read in various Catholic journals of his knowledge and piety and then exclaimed; "Ah, we are nothing. We have seen John the Baptist. We have seen Paul the Apostle of Nations—the Apostle of the New World."⁹⁵ During the winter the Bishop journeyed to Munich and Vienna to lay before the Leopoldine Association the needs of his struggling diocese and succeeded in arousing the interest of the Society. He

⁹² *Catholic Herald*, Vol. V, pp. 44, 247-317; Vol. VI, p. 391. *The Truth Teller*, Vol. XIV, p. 386.

⁹³ Archives Mount St. Joseph-on-the-Ohio. March, 1838.

⁹⁴ *Catholic Telegraph*, Vol. VII, p. 383.

⁹⁵ *Dublin Register*, October 20, 1838.

was accompanied on this trip by the Reverend Hercules Brassac, a sincere friend of many years, who after long service in the diocese of New Orleans had returned to France some months previous and later opened "*Agence Ecclesiastique du Clerge Catholique des Etats-Unis d'Amerique*," for the benefit of the American Bishops. He had never belonged to the Cincinnati Diocese, although his letters show a desire to be numbered among Bishop Purcell's clergy, but acting as an agent for Bishops Purcell and Miles he often signed himself V.G. of Cincinnati and Nashville.⁹⁶

The appeal made by the Bishop to the Leopoldine Association met with a generous response in February, 1839, when his part of the annual distribution was 8,000 florins. From Vienna the Bishop went to Rome where he spent much time and had frequent audiences with Gregory XVI, who testified his esteem by many marks of kindness. He visited often the Cardinal Prefect of the Propaganda and the Prelate Secretary of the Congregation communicating to both his knowledge of the existing state of religion in America and the hopes which might be reasonably entertained for its future. After his return to Paris, he officiated for the Archbishop, who on account of illness, could not fulfill his engagements. He administered Confirmation in Paris at St. Ambrose de Popincourt, at St. Gervase, at St. Etienne du Mont, at St. Jacques-du-Haut-Bas, at several convents and institutions. He closed the exercises of the Month of May at St. Germain-des-Près. He gave confirmation also in the parishes of St. Denis, at Montmartre, at Belleville, and other places. On May 3, he wrote from Lyons that he hoped August would find him in the midst of his flock, that he expected to make the return trip with Bishop Flaget who had just come to Lyons from Sardinia whither he had gone to interest the King in the Association for the Propagation of the Faith.⁹⁷ The Society had been founded at Lyons in 1822 and was sustained by the munificent liberality of the Catholic countries of Europe. The amount collected during the preceding year, 1838, was \$280,000 of which \$180,000 had been given by France alone.⁹⁸ It was the example of this association which induced Bishop Fenwick, and Father Rese in 1828, to ask the

⁹⁶ Archives Mount St. Joseph-on-the-Ohio. *Brassac Letter*, *Catholic Historical Review*, Vol. III, pp. 392-416.

⁹⁷ *Ami de la Religion*, June 13, 1838. *Catholic Telegraph*, Vol. VIII, p. 294.

⁹⁸ *Ibid.*, p. 367.

Emperor of Austria for a like foundation and we have seen with what splendid results. Aside from the work of the Leopoldine Association, many of the nobility showed great generosity to the Church in America. Among these was the Baroness de Coppens who gave to Bishop Purcell an amount sufficient to pay the expenses of a community willing to undertake missionary work in the New World.⁹⁹ The sums given were transmitted through the Reverend Hercules Brassac who also negotiated for articles needed in the churches and interested himself in securing missionary priests and religious for the diocese of the United States, Cincinnati especially. As a result of Father Brassac's influence and a reward of his own incessant labor during the year abroad, Bishop Purcell returned to his episcopal city with several zealous clergymen. They sailed from Havre on July 8, in the ship *Silvie de Grasse* and arrived in New York on August 22, 1839.¹⁰⁰ The Bishop was formally welcomed home by a public reception and an address from the St. Peter Benevolent Society, on September 19. In his reply he stated "that the spiritual and temporal necessities of his flock had compelled him to be absent from them for so long a time, during which, for their sakes, despising shame, he had knocked with the pilgrim and beggar at the gate of the rich and the cottage door of the poor in Europe." He told his audience "that the little ones who ask for bread when there is not found any one to break it unto them; the destitute congregations who cannot go up with their more favored brethren to the beautiful festivals of Jerusalem; the sinful, who though they loathe sin, are yet, too timid and too weak for virtue; the dying, whom there are none to comfort in the departing of their spirit; the prejudiced against our matchless Faith, whom there are none to enlighten—all were heard, through their unworthy representative, in the charitable associations in the Fatherland." "Their sighs," he said, "were fervently breathed in the ears of the humane and their sorrows and wants deposited in the bosom of the common Father of the Faithful." He added further: "Constant as has been the drain on the charity of Europe by the many churches of the East and West, that charity is still inexhaustible. It has enabled us to liquidate a large portion of the debts which we had contracted in the building

⁹⁹ Archives Mount St. Joseph-on-the-Ohio.

¹⁰⁰ *Catholic Telegraph*, Vol. VIII, p. 294.

of churches throughout the state, in the purchase of the Orphan Asylum, in the support of the Seminary, and in the maintenance of the Clergy. It has furnished vestments for the sanctuary and paintings to decorate our churches. It has replenished our libraries with books of science, learning, and piety. It has added to the number of our missionaries, men whose piety and zeal have induced them for Christ's sake to abandon the loved land of their birth, the parents that doted on them, and the flocks by whom they were honored with obedience and affection, and they are now associated with the devoted priests who have thus far borne unaided and alone, the burden and heat of the day in this diocese." In concluding he said, "Having alluded to the result of my exertions, permit me to assure you how greatly I was cheered in my protracted absence from my flock, by the recollection of what you are doing to comfort and provide for the destitute little ones. Whether walking and musing alone, while my humble carriage was being slowly dragged up the snow-capped peak of the Appenines, or on deck of a crowded steamer lapped by the wintry surges of the Atlantic, I knew that the orphans under your fostering care were sheltered from the piercing blasts and caressed and warmed by the Sisters of Charity with a love as pure and intense as ever glowed in the maternal bosom. And when I stood in the august presence of the Sovereign Pontiff and was privileged to relate to him all the blessed fruits of your charity, benevolence, and zeal, my words are inadequate to convey to you even a feeble idea of the emotion which the recital awakened in his paternal bosom, of the affectionate solicitude with which, with his hands and eyes raised to Heaven—he blessed you."¹⁰¹

Shortly after this reception of the Bishop the public examination of the pupils of St. Peter Schools was held before a large audience. As it was always an important event and valued highly by the Bishop it was delayed until his return. The distribution of premiums took place two days later, at which Bishop Flaget presided, with Bishop Purcell on his right and on his left the Very Rev. Doctor Chazelle, President of St. Mary's College, Washington County, Kentucky. Bishop Flaget addressed the pupils at the opening of the exercises and Bishop Purcell at their close.¹⁰²

¹⁰¹ Archives Cincinnati Archdiocese. *Catholic Telegraph*, Vol. VIII, p. 351.

¹⁰² *Ibid.* p. 359. Archives Mount St. Joseph-on-the-Ohio.

The *Catholic Telegraph*, then eight years old, seemed doomed to extinction, because sufficient financial support was wanting, but when the Catholics of Ohio and Kentucky heard of the proposition to discontinue its publication, they held a massmeeting and devised means for its maintenance. This brought about not only renewed life and strength to the paper but also the forming of an association called "The Roman Catholic Society for the Diffusion of Knowledge." The duty of the latter was to attend to the publication of the *Catholic Telegraph* and of Catholic works selected by proper authorities and the procuring of lecturers on literary, scientific, and theological subjects.¹⁰³ Bishop Purcell lectured weekly on "*Rule of Faith and Canon of Scripture*" and was heard with interest by Protestants as well as Catholics. The pastoral letter of the Bishop dated February 15, 1840, announced a retreat of the clergy to be held in the Cathedral, Cincinnati, for eight days beginning on March 6, and to be directed by Father John McElroy, S.J. of Frederick City, Maryland. In this letter the Bishop expressed a hope that the time was not far off when *missions* such as were preached to people of Europe would be given in this country. Thirty-eight clergymen attended the retreat. The following week was devoted to Spiritual Exercises for the laity, conducted likewise by Father McElroy. At the close, on March 29, The Roman Catholic Total Abstinence Association of Cincinnati was organized.¹⁰⁴ The Very Reverend Edward T. Collins was made President, the Reverend Joseph O'Mealy, Vice-President, and Mr. Charles Conahan, Secretary.

¹⁰³ *Catholic Telegraph*, Vol. VIII, pp. 380-382.

¹⁰⁴ *Ibid.*, Vol. IX, p. 53.

CHAPTER V.

EUROPEAN COMMUNITIES. DIOCESAN ACTIVITIES. CONSECRATION OF BISHOPS. DIVISION OF DIOCESE.

The Feast of the Assumption, 1840, the fiftieth anniversary of the consecration of the Right Reverend John Carroll, first Bishop of Baltimore and of the whole United States, was a year of Jubilee and the Fourth Provincial Council was opened on May 16, in the Baltimore Cathedral.¹⁰⁵ It was the largest ever assembled in the New World, the number of Bishops being thirteen and bringing to mind the early gatherings of our Lord and His Apostles. Bishop Forbin-Janson of Nancy and Tours and Primate of Lorraine, France, attended the meetings at the invitation of Archbishop Eccleston and his eleven suffragans.¹⁰⁶ The decrees of the Council, eleven in number, received the Pope's confirmation on November 22. At the close of the final session, as in former years, many of the Bishops hastened to Emmitsburg to meet old friends and to look upon haunts sacred to them from student days. They visited, too, the Mother House of the Sisters of Charity and, while there, presented plans for reinforcement of Sisters in the schools and other institutions. Bishop Purcell, who had asked several times for Sisters to open a boarding school in Brown County on a farm of two hundred acres given to Bishop Fenwick by General William Lytle for educational purposes,¹⁰⁷ again presented his petition to the Mother and the Council but with the same result. The requests for Sisters were far in advance of the number and so Bishop Purcell could not be supplied. Father Hickey, the ecclesiastical Superior of the Sisters at Emmitsburg had written to him in 1834 that the demands for Free Schools were too numerous and urgent and that the council had closed an Academy in Washington to send Sisters to a needy parish. To a later request for help, the Bishop received from Father Hickey the following reply: "Had we the Sisters we could monopolize half the high and low schools in the United States, but we have

¹⁰⁵ *Catholic Telegraph*, Vol. IX, p. 150. Shea, *op. cit.*, p. 452.

¹⁰⁶ Bishop Forbin-Janson was of noble family and came to America as a missionary appointed by Pope Gregory XVI, at the request of Bishop Purcell.

¹⁰⁷ *Catholic Telegraph*, *op. cit.*, p. 174. Archives Mount St. Joseph-on-the-Ohio. Kelly and Kirwin, *History of Mount St. Mary's of the West*, Cincinnati, 1894, p. 18.

passed a *constitutional* regulation from which we cannot depart, that no novice can quit the Mother House for the missions before fifteen months' stay in the novitiate at home—and, in three years from this time the novitiate to be made in this house, will be two years and three months. The establishments which in the meantime may want Sisters will suffer. I trust you may have success in your second choice."¹⁰⁸ The Bishop's "second choice," however was not realized; for although Madame Barat, the Superior of the Ladies of the Sacred Heart, had promised a colony of her Sisters for Ohio, new regulations in the Order forced her to postpone indefinitely the departure of any of her community.¹⁰⁹ In the meantime, Bishop Purcell had made a personal appeal to the Council at Emmitsburg, but was assured that the best the Mother House could do for him was to strengthen the foundations already in his diocese. The Reverend Hercules Brassac, acting as his agent in Paris, learning that the Sisters of the Sacred Heart would not be sent to Cincinnati, solicited help from the Mother House of the Sisters of Notre Dame at Namur and was successful in securing eight Sisters for the Cincinnati diocese.¹¹⁰ This first band of Sisters of Notre Dame to come to America, arrived in Cincinnati in November, 1840, but did not open a Boarding School in Brown County on the Lytle Farm, according to Bishop Purcell's plans. St. Martin's was 40 miles from Cincinnati and in a country district where the Sisters could not observe the rule requiring them to conduct a poor school in connection with their pay school. They remained with the Sisters of Charity until a location was secured on Sixth Street. Their school was opened on January 18, 1841.¹¹¹ Instead of an Academy for young ladies, the Theological Seminary of St. Francis Xavier was established at St. Martin's and the Lazarist Fathers conducted the institution for about six years. Bishop Purcell, however, had always felt that the Seminary should be under the immediate supervision of the Bishop, therefore, in 1845 it was restored to its old place, the Athenaeum. In 1840, when the Seminary was moved to Brown County, the Jesuit Fathers of the Missouri Province had been

¹⁰⁸ Archives Mount St. Joseph-on-the-Ohio.

¹⁰⁹ *Ibid.* Letters.

¹¹⁰ *American Historical Society Records*, Vol. XI, p. 325 *et seq.* Archives Mount St. Joseph-on-the-Ohio. Brassac Letters.

¹¹¹ *Catholic Telegraph*, Vol. X, p. 21.

invited to open a College in the Athenaeum.¹¹² This they did in 1841 and here also they conducted the Seminary for a time, after its return to Cincinnati. The Bishop, ever alert to the interests of religion and of education, showed likewise, at all times, his devotion to the land of his adoption. Even as a student at Emmitsburg he wrote in his diary, "Mr. Hickey, Mr. Pise, and myself placed our flag (U. S.) on the highest tree on Carrick's Knob,"—a peak of the Blue Ridge Mountains, a short distance from the College.¹¹³ Now, at the death of President William Henry Harrison, he issued a pastoral letter April 25, 1841, showing his appreciation of the General and quoting from St. Paul's instructions to the bishop of Ephesus, "the obligation of making supplications, prayers, intercessions, and thanksgiving, to God for all men, for kings and all that are in high station." He showed "that a national mourning was due to the life and character of General Harrison, but that the people of the Middle West in a greater degree, and the Catholics of the North-west Territory especially, owed him a debt of gratitude for his generosity to them and his never-changing confidence in their loyalty."¹¹⁴

The Cincinnati Cathedral, described in 1828 as "a neat and elegant building of 100 by 50 feet, whose interior was remarkable for grand simplicity and chasteness of design, finished in the Gothic order,"¹¹⁵ had become entirely too small for St. Peter's congregation. The Bishop had purchased a site on Eighth and Plum streets, opposite the City Building, for the new Cathedral. The corner-stone was laid on May 20, 1841¹¹⁶ and in the sealed box were many important documents giving an account of the spread of the Church and the growth of the City. His plan according to a letter written to Mr. Thomas Spare, St. Joseph's, Somerset, Perry Co., Ohio October 29, 1840, was "to have the Cathedral front on Eighth Street with a Male Orphan Asylum or Seminary on one side and a Female Orphan Asylum on the other." The Cathedral was to be about 70 by 100 feet, Grecian style of architecture with portico and colonnade in front, vestibule, all about 30 or 40 feet deep and with a steeple carried up from foundation.

¹¹² Kelly and Kirwin, *op. cit.*, pp. 18-20.

¹¹³ McSweeney, *The Story of the Mountain*, Vol. I, p. 65.

¹¹⁴ *Catholic Telegraph*, *op. cit.*, p. 142.

¹¹⁵ *United States Catholic Miscellany*, April 15, 1828.

¹¹⁶ Archives Cincinnati Archdiocese. *Catholic Telegraph*, *op. cit.*, pp. 181-183.

The ceiling he wished flat, or slightly coved, an organ loft, no galleries, the roof to be covered with zinc or copper. The basement story chiefly above ground he destined for a place of meeting and for the Sunday Schools. He stated that he was receiving plans from persons who volunteered to furnish them but "that he was not contracting any obligation to adopt them or to remunerate the draftsman, unless freely induced thereto by the superior excellence of their plans, or the capacity which they shall have evinced for the able, honest, and satisfactory execution of the building." Then he adds: "If with this distinct understanding, you think proper to send in a design and estimate, we shall impartially consider both and decide accordingly." He closes the letter with the following: "Wishing you every success in your important undertaking at St. Joseph's and hoping that you will have it in your power to avail yourself of so good an opportunity to study and convince yourself of the truth of the Catholic faith, I remain Dear Sir, very truly yours,

"JOHN B. PURCELL,¹¹⁷
"Bishop of Cincinnati."

While inviting plans and estimates, the Bishop did not lose sight of the means needed for the erection of a suitable Cathedral. The Church Building Society of the Diocese of Cincinnati was formed and all members of the Catholic Faith in Ohio were asked to pay a monthly contribution of at least 12½ cents.¹¹⁸ In a pastoral letter he urged the necessity of building for the increasing congregations and said "that the dedication of Holy Trinity Church in 1834 had no other effect than to attract a still larger number of our German Catholic brethren to this city and to call not only for the new German Church which they are zealously erecting, but for two more. The congregation of the Cathedral will not appear to have diminished when these two churches are crowded to overflowing, and when St. Xavier's and St. Peter's are regularly organized, it is obvious to every observing mind that the places of our tents must be still further enlarged and their cords lengthened on every side."¹¹⁹ The enthusiasm of the Bishop spread to the people and he was much encouraged by the ready response from all parts of his diocese. The schools of his

¹¹⁷ Archives Dominican College, Washington, D. C.

¹¹⁸ *Catholic Telegraph*, *op. cit.*, pp. 312-313.

¹¹⁹ *Catholic Telegraph*, *op. cit.*, p. 311.

episcopal city were increasing and showing the result of his interest as well as that of the priests and seminarians who gave some hours each day to the work of the class room.¹²⁰

In July, Mr. Benjamin M. Thomas of Philadelphia addressed the pupils of St. Peter Schools, after the distribution of premiums. The premiums were conferred by the clergy on the children of the Free and Pay Schools; on the orphans at her own request, by Mrs. Woods, the mother of Mr. James F. Woods, a student at the Propaganda, the future Archbishop of Philadelphia. Mr. Thomas said he had visited Cincinnati anticipating much from its reputation of being the Philadelphia of the West and had found its commercial prosperity equal to his highest expectations, but he discovered that its peaceful abodes of religion and instruction were its greatest glory—the successful vindication of its character as Queen City of the West.¹²¹ The Bishop whose interest in the children was always very paternal, showed much pleasure at these words of Mr. Thomas. God was manifestly blessing his works. Asylum and school had been enlarged and more comfortable arrangements secured for Sisters and children. All diocesan institutions were growing, the fruit of zeal and energetic labor on the part of the Bishop and his clergy. There were now fifty-five churches in the diocese and others in prospect.¹²² The Redemptorist Fathers Tschenhens, Hätscher, and Czakert who had been laboring for some years in northern Ohio and had built St. Alphonsus Church at Peru, left for Pittsburg in 1839 on account of discouraging experiences with the people of St. Alphonsus Congregation. Their going was a source of regret to the Bishop who wished them to take charge of a large district in the northern part of his diocese, the field tilled as early as 1795 by the Right Rev. Edmund Burke, Vicar Apostolic of Nova Scotia, and in more recent years by the Reverend Edmund Quinn who built St. Mary's Church at Tiffin.¹²³ The Dominican Fathers were ministering to congregations in all parts of the state, emulating the

¹²⁰ Archives Cincinnati Archdiocese. Archives Mount St. Joseph-on-the Ohio.

¹²¹ *Catholic Telegraph*, Vol. XI, p. 254.

¹²² Archives Mount St. Joseph-on-the-Ohio. Shea, *op. cit.*, Vol. IV, pp. 172–178.

¹²³ Archives Cincinnati Archdiocese. Shea, *op. cit.*, Vol. III, pp. 31, 330 621.

apostolate of Bishop Fenwick, Fathers Hill, Wilson, Young, Muños, Fahy, Montgomery, O'Leary and many others.

As early as 1824, the fruitful yield of the harvest in Ohio had impelled the General of the Dominican Order to erect a separate province in Bishop Fenwick's diocese and the community had been incorporated by an act of the Ohio Legislature as the Convent of St. Louis Bertrand. Through representations of Bishop Fenwick, this province was merged into the St. Joseph Province and he was appointed for life Commissary General, the Dominican Fathers agreeing to pay to the future Bishops of Cincinnati, not of their Order, \$300 a year.¹²⁴

The Jesuit Fathers, in addition to their work in College and Seminary, were now impressing Catholicity in Ohio in the same manner as the pioneer Dominican and secular clergy had done, and yet the Bishop found it necessary to look abroad for other laborers for his vineyard. He had installed his first European community for educational purposes and hoped soon to have the Religious of the Precious Blood, the Ursulines, and others to follow their special vocation in his diocese. Although he had published a card of thanks to the Mother House at Emmitsburg "for additional help sent to the asylum and to the pay and free school attached to it," he would gladly have welcomed a larger band of helpers, saying "he was happy in sticking faithfully to old and tried friends and by no means fond of abandoning them for new ones."¹²⁵ St. Joseph's calls were so frequent and from so many different parts of the country that Mother Xavier, anxious as she was to place the Sisters wherever the clergy wished them, especially with friends like Bishop Purcell, was forced sometimes to say: "It is not possible."

The progress of Catholicity in Cincinnati awakened prejudice and brought from the pen of Lyman Beecher his "*Plea for the West*," an argument against foreign immigration to the Mississippi Valley. This was supposed to have unjustly influenced public opinion against the Church of Rome and Judge Hall, editor of the *Western Monthly Magazine* to which Harriet Beecher was a contributor, defended the Catholic side, asserting that the "*Plea for the West*" was a plea for Lane Seminary conducted by Mr.

¹²⁴ Shea, *op. cit.*, Vol. III, pp. 352, 353. Archives Mount St. Joseph-on-the-Ohio. Dominican Letters.

¹²⁵ Archives Mount St. Joseph-on-the-Ohio.

Beecher, and against Catholics. As the accusation and defense were in the hands of non-Catholics, the Bishop did not enter into the controversy. The *Telegraph*, however, published on March 14, 1843, a letter from Lyman Beecher denying that his lecture "*Plea for the West*" was responsible for the burning of the Charlestown Convent, near Boston, although he acknowledged that he did deliver the lecture in Boston and that the burning occurred the next evening.¹²⁵ In his efforts for the Church militant, the Bishop did not forget the reverence due to the memory of those who had laid down their arms, life's conflict over. The city was now growing beyond the limits of the valley and her crown of hills was sending forth a call for dwellers. The west hill, with its diversified view of the oft-curving river, fascinated his eye and on its summit he selected ground for a new God's Acre, instead of the old Catherine Street Burying-Ground. It was consecrated as the St. Joseph Cemetery on May 7. All the Societies and members of the various congregations with the orphan boys marched to the spot, about 3 miles from the Cathedral. Bishops Purcell and Kenrick of St. Louis, Very Reverend Father Verhaegen, Superior of the Jesuits and other clergymen assisted at the ceremony. Bishop Kenrick gave a discourse in English, Father Henni one in German.¹²⁷ Immediately after this the Bishop prepared to join his brother Bishops in Baltimore for the Fifth Provincial Council which opened on May 14. Bishops Odine of Texas, Blanc of New Orleans, Chanche of Natchez, Loras of Dubuque, Kenrick, Coadjutor of Louisville, had visited the institutions of Cincinnati, the previous week and had congratulated Bishop Purcell on the progress of Catholicity in his diocese. With the Archbishop of Baltimore, the prelates assembled for the Council, numbered sixteen. In addition to those who passed through Cincinnati, were Bishops Fenwick of Boston, Portier of Mobile, Kenrick of Philadelphia, Hughes of New York, de la Haillandiere of Vincennes, Whelan of Richmond, Le Fèvre of Detroit, and the Very Reverend Richard Baker, Administrator of Charleston. The opening ceremonies were very imposing. Bishop Purcell occupied the pulpit on Monday and Friday evening, and on the following Sunday, at the High Mass.

¹²⁶ Venable, *Literary Culture*, p. 379. *Catholic Telegraph*, Vol. XII, p. 86.

¹²⁷ Archives Mount St. Joseph-on-the-Ohio. Bishop P. R. Kenrick was the brother of Bishop Kenrick of Philadelphia. He succeeded Bishop Rosati in 1840 and governed the St. Louis diocese until 1833.

On Monday evening he delivered a discourse in Calvert Hall. On Ascension Thursday, he confirmed sixty persons in St. John's Church, Frederick, Maryland; on Friday, gave minor orders to seven Jesuit Novices; on Saturday, gave confirmation in St. Joseph's Chapel, "in the happy Valley of the Sisters of Charity," and on Sunday, sang High Mass and administered Confirmation in his old home, Mount St. Mary's, Emmitsburg.¹²⁸ He and Bishop Hughes had planned to sail from Boston on June 1, but in a letter of that date, he says: "Instead of being ploughing the deep in the Caledonia, today, I am sitting in my lodgings at Bishop Hughes' free from the *delightful* apprehension of seasickness, writing to you. . . I spent nearly a day at St. Joseph's. All at the Mountain and Vale were so kind; it was a pleasure to stay and a pain to go. I sang Mass at the former place standing on the spot so often hallowed by the presence of the sainted Dubois, Bruté, Egan, and again listening to a Mountain choir with Shorb, Brawner, Elder, Livers, Roddy, McAtee, Students, Sisters, Seminarians—all familiar faces, really respected valued dear friends before me—and at the Vale, what only the Vale could offer before the Altar. In both places I gave Confirmation. Mother X. quite recovered, as also Sister Anna Maria, but several newer comers quite near their Pasch or Passover to a still higher, holier, surer beatitude than what Divine Love has vouchsafed even in this life. My rochet to be sure was greatly admired in Baltimore—too handsome a plumage for so stupid a bird. Here I found that identical box so long ago announced from Vienna and stowed in a corner on the porch of the Bishop's house, though its loss was often charged to the carelessness of the steamboat managers. The weather here is so cold we wear our overcoats even in the house. The Sisters are all well. We dined yesterday at Rose-Hill College—seven Bishops. It is 11 miles from town, which one travels in an hour by railroad. It looks beautiful there—a vigorous scion of a goodly Mountain stem. I am finishing without telling you half I wanted to say of Baltimore, Frederick, Emmitsburg, but these you know to be exhaustless themes.¹²⁹ The decrees of the Council just held in Baltimore were confirmed by His Holiness Pope Gregory XVI, on September 24, 1843. The

¹²⁸ *Catholic Telegraph*, *op. cit.*, p. 166-174.

¹²⁹ Archives Mount St. Joseph-on-the-Ohio. *Letters*.

establishment of new Sees had been recommended, at Milwaukee, Chicago, Oregon Territory, Little Rock, Pittsburgh, and at Hartford for Rhode Island and Connecticut. A Bishop for Charleston and two coadjutors for other Sees were suggested.¹³⁰ Bishop Purcell spent the summer in France and wrote from Boulogne-sur-Mer, on September 30, that he had received into the Church several converts, one, a near relative of Kenelm H. Digby, author of the "Ages of Faith."¹³¹ Receiving converts was for him a very special pleasure and it was said of him that no one in the hierarchy had led so many from the path of error to truth as he had done and during the busiest years of his episcopate. He never seemed to think that he personally had anything to do with the conversion but always spoke or wrote of the person as "a trophy of the grace of God."¹³² Friendship, with him, meant helping others to gain their highest good and he was fearless in pointing out the way. All of his letters breathe this Apostolic spirit and his daily life was a lesson of devotion to the temporal and spiritual good of his flock. From Antwerp, August 14, 1843, he wrote: "One of my first cares on arriving in this hospitable and eminently Catholic town, was to enquire for Mr. and Mrs. Haight, whom and their charming little daughter Anna, we had the satisfaction of finding in excellent health. I say *we*, for Very Reverend Brassac and a valued Reverend friend, Mr. Hofman of this place, accompanied me. We were in full costume ecclesiastique as is the custom here, and rode in a splendid carriage placed at my disposal to make this and similar other visits. Mrs. H. arrived in Antwerp only three weeks ago in the *Florida* which is to sail on Wednesday and to take this hasty note to New York. Mr. H. is comfortably, not to say, splendidly lodged. He is turning more and more toward the Catholic Church, and as proof of his dispositions he referred me to a beautiful crucifix which adorns his drawing-room and a really magnificent *Magdalen* with the *tête de mort* and cross, in the same salon. Mrs. H. had not been to confession for some considerable time, and expressed her fears that she could not find a priest in Antwerp that could speak English; but this inconvenience I had an opportunity of speedily reducing to its *juste valeur* by telling her that there is a clergyman here who speaks English quite well, and promising that he should call to see her. I also spoke to some very respectable families whom I requested to show her every attention. There is not in this world

¹³⁰ *Catholic Encyclopedia*, Vol. II, pp. 239-241. Archives Cincinnati Archdiocese.

¹³¹ Archives Mount St. Joseph-on-the-Ohio.

¹³² *Ibid.*

of ours a spot where she could live more happily and religiously, separated from home and friends of other days than this same Antwerp. Just think of the greatest churches in the world adorned with the finest paintings, marble, boisery, and frequented by the most pious of the ransomed children of Adam. There is here a crown of gold weighing ninety ounces—and wrought as here only it could be wrought—for a statue of the Blessed Virgin; a Remonstrance of solid silver, representing in large figures the three Apostles, Moses, and Elias, the Eternal Father, Son and Holy Spirit; an oak sculpture of the life of Christ and eight beatitudes (costing 20,000 dollars) for the choir or sanctuary. Religious institutions rise on every side and wealth abounding for still more numerous appeals—at home—and something—not as much as it might be—for institutions abroad. . . . I feel very little when I see the churches and the glory of Religion in this country when our poor commencements in the United States are compared with them, especially where there is so much reason to fear that at this period of time and in the midst of superabounding heresy and religious indifference, I can discover in the dim future no ray of hope that we shall ever be able to achieve the like. How good God is to be content if we only give Him the heart! That at least we should give him generously. . . . Just came from saying Mass and visiting the admirable establishment of the religious who embroidered the Madonna that rests on the mantel at the Asylum. Will be with all in spirit tomorrow, Assumption of our Blessed Mother.”¹³³

While in France the Bishop received from the Queen a beautiful painting of the Assumption for the new Church of the Sisters of Charity at Emmitsburg,¹³⁴ and many useful and artistic articles for the institutions of his own diocese.

He left Havre, on the ship *Vesta*, in the late fall. Father Hercules Brassac, who had accompanied him through Europe and interested himself in obtaining help of many kinds for the Cincinnati diocese, attended to all the details of the journey.¹³⁵ He notified the Bishop who was detained at Havre that the Fathers of the Precious Blood were ready to leave for their new home in Mercer County, Ohio. Eight priests with Reverend Francis de Sales Brünner landed at New Orleans on December 21, 1843, and ascended the Mississippi and Ohio Rivers, reaching Cincinnati on New Year's Day, 1844.¹³⁶ This was the second European com-

¹³³ Archives Mount St. Joseph-on-the Ohio.

¹³⁴ *Ibid.*

¹³⁵ *Ibid.*

¹³⁶ *Ibid.* Shea, *op. cit.*, Vol. IV, p. 173.

munity brought to the New World by Bishop Purcell. The Fathers established a Province at Maria Stein and opened a Seminary at Carthagena, Ohio. The Bishop asked them to take charge of the church in Peru, where the Redemptorist Fathers had found the people so intractable, and of Norwalk, where some of the disaffected members from Peru had caused a schism by defiantly building a church after the Bishop had forbidden it. When the trouble was settled in Norwalk, the Bishop found a similar one in his own city. Some discontented people applied to the Legislature of Ohio to incorporate them as "The German Catholic Congregation of Cincinnati."¹³⁷ A meeting of sincere Catholics under the direction of Fathers Henni, Ferneding and Luers, took steps to prevent this and defeated the schismatics.

St. Joseph's Day, 1844, in St. Peter's Cathedral, Cincinnati, was one long to be remembered. Bishop Henni of Milwaukee and Bishop Reynolds of Charleston were consecrated by Bishop Purcell, assisted by Bishop Miles of Nashville and Bishop O'Connor of Pittsburg. Bishop Flaget addressed the congregation but was so affected he could not restrain his tears. He told his hearers "that he had stood on the ground now occupied by the city when there were only four houses surrounded by a wilderness."¹³⁸ Father Kundig, the pioneer priest of Milwaukee, to whose ingenuity the selection of that See was due, and Bishop Henni were the first priests ordained in Cincinnati. The sacrament of Holy Orders was administered to them by Bishop Fenwick on February 2, 1829. Many priests from Kentucky and Indiana had come to join the Ohio clergymen in doing honor to the two new Bishops, one of whom, Bishop Henni, was very dear to the Ohio Catholics. Before leaving for his new diocese, he administered Confirmation to members of Holy Trinity congregation and to a converted Lutheran minister named Oertels. The next day he confirmed 300 persons in St. Mary's Church which had been dedicated July 3, 1842, and built under his own directions. He had the gratification also of leaving the St. Aloysius Society in possession of the splendid property purchased from Joseph Bonsall for 10,800 dollars and he learned with pleasure that the Jesuit Fathers had secured an elegant mansion surrounded by 10 acres of land on Walnut Hills for educational purposes and called it "The Purcell

¹³⁷ Archives Cincinnati Archdiocese. Shea, *op. cit.*, Vol. IV, p. 173.

¹³⁸ Archives Cincinnati Archdiocese. Shea, *op. cit.*, Vol. IV, pp. 90-251.

Mansion.”¹³⁹ The consecration of the two Bishops on St. Joseph’s day, 1844, by Bishop Purcell in his own Cathedral began a long line of similar ceremonies. On this occasion, one of the two Bishops was his own Vicar-General, Bishop Henni. During subsequent years, so numerous were the Bishops chosen from the Cincinnati Province or at the suggestion of its Ordinary, that Cincinnati was humorously called “The Bishop Factory.” Many priests who were then, like the Bishop himself laborious missionaries in Ohio, or had gone thence to other fields and younger men still at their theological studies were within the next decade or two, to grace the hierarchy with their virtues and learning. The Church in Ohio treasures the works of Fathers Alemany, Henni, De Goesbriand, Juncker, Rappe, Lamy, Macheboeuf, Baraga, Heiss, Quinlan, Carrell, Wood, Toebe, Fitzgerald, Borgess, Gilmour, Dwenger, Miles, and Whelan all raised to the episcopal dignity, and of others, who like Fathers Montgomery and Edward Purcell, refused the dignity, more than once.¹⁴⁰ On the Feast of St. Joseph, 1845, in Rome, the Reverend James F. Wood, future Archbishop of Philadelphia, received deaconship at the hands of Cardinal Frasoni, and sacred priesthood on the Feast of the Annunciation and returned to Cincinnati in September.¹⁴¹ The year 1845 was remarkable for the number of churches begun or dedicated. Canton, Tiffin, Columbus, Piqua, Chillicothe, Circleville, and Cincinnati saw new temples being erected to the divine worship. In April, the cornerstone of St. John the Baptist Church, dedicated to the Bishop’s patron, was laid with religious pomp and ceremony, in presence of a large gathering of clergy, theological students, the various societies, pupils of the schools, and members of the congregation. In his address the Bishop recalled how in the early days of Cincinnati Catholics were treated to scoffing and contumely, when seeking ground whereon to build a little church, being told to go beyond the corporation line, that in the brickyards they might find a place good enough for them. He told how as followers of the meek and lowly Saviour they went, rented a small square, raised a small frame building, and in it devoutly assembled and adored the God of their fathers. Their numbers increased, and by exemplary lives they removed prejudices;

¹³⁹ Archives Mount St. Joseph-on-the-Ohio.

¹⁴⁰ *Ibid.*

¹⁴¹ Archives Cincinnati Archdiocese. Shea, *op. cit.*, Vol. IV, p. 407.

forced bigotry, heartless as it is, to acknowledge their virtues; induced candor to confess freely that their religion was not the horrible thing ignorance or hate would represent it, but a something divine, a religion of truth that rendered men good Christians, good citizens, good patriots. Soon they had no difficulty in procuring a lot in the very heart of the city and in their hour of exultation, they were not unmindful of the little church of their poverty but had it brought into the city and placed on the capacious lot where now stand St. Xavier College and St. Peter's Cathedral. Concluding he said "As we passed the old graveyard, site of our first religious place of worship, and the deeply solemn chant arose, the words, 'and the bones that are humbled shall rejoice' came to my mind and I thought there was a stir among the graves. I thought the moldering bones of those our Catholic ancestors in the Faith, leaped with exultation."¹⁴² In Fulton, an east-end suburb, Father Olivetti purchased a Protestant church and called it Christ Church. It was afterward replaced by the beautiful All Saints. On June 3, the Ursuline Sisters from France with Mother Julia Chatfield as Superior reached the United States and in a short time took possession of the St. Martin's Convent, formerly the Seminary.¹⁴³ The ecclesiastical students from there returned to Cincinnati and were placed under the direction of Father Nota of the Society of Jesus until 1848 when they were removed to the episcopal residence under the care of Reverend David Whelan until Mount St. Mary's of the West was ready to receive them.¹⁴⁴ The week beginning with All Saints Day was one of note to the Catholics of Cincinnati and of deep gratification to their prelate. On the Feast itself, St. John's Church was dedicated, during the octave, Christ's Church, Fulton, and on All Souls Day, the Cathedral was consecrated. This last ceremony had been announced by the Bishop in a pastoral letter issued on September 29.¹⁴⁵ The eight days previous to the consecration were spent by the clergy in the exercises of a spiritual retreat conducted by the Very Reverend Doctor Spalding of Kentucky. On the day of the consecration, the English-speaking Catholics of Cincinnati, with very few exceptions, received Holy Communion in the old Cathedral to prepare their souls for a

¹⁴² *Ibid.* p. 175.

¹⁴³ *Ibid.* p. 177.

¹⁴⁴ Archives Cincinnati Archdiocese.

¹⁴⁵ *Catholic Telegraph*, Vol. XIV, p. 319.

joyous and worthy entrance into their new and magnificent church. Archbishop Eccleston of Baltimore was the consecrating prelate. Bishops Flaget of Louisville, Portier of Mobile, Chabrat, Coadjutor of Louisville, Henni of Milwaukee, Haillandi re of Vincennes, Miles of Nashville, McCloskey, Coadjutor of New York, and the Provincials of the Dominican and Jesuit Orders came to assist Bishop Purcell and to rejoice with him on this auspicious occasion. Clergymen from Ohio and Kentucky, the Seminarists, and the Scholastics of the Society of Jesus, filled the ample sanctuary. The consecration services lasted about four hours. High Mass followed, celebrated by Bishop Portier, and Bishop McCloskey (first American Cardinal) delivered a polished discourse, his text being "How lovely are Thy Tabernacles, O Lord of Hosts! My soul longeth for the courts of the Lord!" In the evening a solid and beautiful sermon on Faith was preached. The day following crowds assembled to listen to the eloquent clergymen, Doctor McGill and Doctor Spalding. More than five years had been spent in building this great temple to God under the patronage of St. Peter in Chains.¹⁴⁶ All Cincinnati regarded it as an ornament to the city, some of the secular papers calling it "the finest building in the West and the most imposing in appearance of any of the Cathedrals in the United States, belonging to the Roman Catholic Church, the metropolitan edifice in Baltimore not excepted."¹⁴⁷ The main walls were built of Dayton marble and the basement of the Ohio River blue limestone. The steeple reached a height of 221 feet. The building was Grecian in architecture with portico and colonnade. The main altar of the purest Carrara marble was made by Chiappri of Genoa. The organ of forty-four stops and 2,700 pipes was made by Schwab of Cincinnati. The paintings given to Bishop Fenwick by Cardinal Fesch, uncle of Napoleon Bonaparte, and others brought from Europe by Bishop Purcell occupied the various compartments in the Cathedral.¹⁴⁸ "St. Peter delivered from Chains" painted by Murillo was placed over the High Altar. The two windows next the altar were of stained glass. Not an accident occurred in the whole progress of the building. Every man employed about it was paid off every Saturday night and as the principal part of the labor was per-

¹⁴⁶ *Ibid.*

¹⁴⁷ *Cincinnati Directory*, 1851.

¹⁴⁸ *Ibid.*

formed at a season of the year when workmen are not employed to their advantage, it proved a great benefit to the laboring class.¹⁴⁹ The Catholic population of the diocese was 75,000. There were seventy churches and sixty-six priests. The Dominicans, Jesuits, and Fathers of the Precious Blood were laboring zealously and efficiently. The Sisters of Charity, the Dominican Nuns, the Sisters of Notre Dame, the Sisters of the Precious Blood, and the Ursulines, were training the young people of a future great Archdiocese. Before the close of the year 1845, the corner-stone of St. Philomena's Church was laid, a beautiful rainbow appearing during the ceremonies, as if to give promise of great blessing to come.¹⁵⁰ Bishop Purcell having seen "the places of his Tents enlarged and their cords lengthened on every side" with his episcopal See at the southern boundary of the state, felt that religion would be better served by having a Bishop for the northern part of Ohio, and he resolved to lay this before the prelates of the Sixth Provincial Council of Baltimore, in May, 1846.¹⁵¹ Previous to the meeting he made known his views and wishes to the Metropolitan, Archbishop Eccleston. The Fathers of the Council approved Bishop Purcell's plan and asked the Sovereign Pontiff to create the new bishopric. The Holy See in creating the See of Cleveland placed the line of division across the state at 40° 41' but later it was changed to agree with county limits.¹⁵²

¹⁴⁹ *Ibid.*

¹⁵⁰ *Catholic Magazine*, Vol. V, pp. 567-590. Shea, *op. cit.*, Vol. IV, p. 178.

¹⁵¹ Archives Cincinnati Archdiocese.

¹⁵² *Ibid.*

CHAPTER VI

DIOCESAN VISITATIONS. FOUNDER OF ST. FRANCIS XAVIER COLLEGE. MOUNT ST. MARY'S OF THE WEST, CINCINNATI. A METROPOLITAN SEE. PALLIUM AT THE HANDS OF POPE PIUS IX.

The year 1848 vied with its predecessors in the erection of churches. Saints Joseph, Philomena and Michael, were dedicated in Cincinnati, Holy Cross in Columbus, a church was begun at Canal Dover, and the Catholics of Hamilton bought a Protestant church at sheriff's sale.¹⁵³

On Monday, March 13, the removal of the body of Bishop Fenwick from St. Xavier Church to the Cathedral took place. The Bishop and many priests of the city dressed in ecclesiastical robes with a great procession of the laity preceded by cross-bearer and acolytes, marched from St. Xavier's up Sycamore Street to Eighth and over Eighth to the new Cathedral on Plum Street. The casket was borne by four gentlemen who had known the lamented proto-prelate of Cincinnati. They were Messrs. James Moreland, Richard Slevin, John Rossiter, and Jerome Hackett. The solemn tones of the "De Profundis" and chanting of psalms by the clergy made a deep impression on all, especially on those who witnessed also his first interment in the old Cathedral in 1832, when through the devotion of Mr. White the body was brought from its lonely grave near Canton. The ceremonies of the second burial in the Episcopal City were befitting the occasion. Bishop Purcell sang Pontifical Mass and preached. The sermon was a very touching address unfolding in most eloquent and affectionate language the life of the deceased prelate. He applied the beautiful description of Simon, the High Priest in Ecclesiasticus to his saintly predecessor and said: "He was truly a man of meekness, piety, and humility—most paternal in his intercourse with the people and devoted to the salvation of souls." After the funeral service the body was deposited in one of the tombs beneath the High Altar.¹⁵⁴ Shortly after this, the Bishop made a visitation of his diocese in Portsmouth, Pomeroy, Pine Grove Furnace, Meigs' Creek, Monday Creek,

¹⁵³ Archives Cincinnati Archdiocese, *United States Catholic Magazine*, Vol. VIII, p. 10.

¹⁵⁴ *Ibid.*, Vol. VI, pp. 212-545-604.

Zanesville, Somerset, Logan and Gallipolis. The last named place was settled by the French in 1790. A Prefecture Apostolic had been established to include southern Ohio. Dom Joseph Didier, a Benedictine, procurator of the Abbey of St. Denis near Paris, was made Prefect, subject to Bishop Carroll. The Sovereign Pontiff as well as the people who emigrated had been deceived by titled and wealthy speculators of France who pictured a wonderful colony of French to rise in the Scioto country. Dom Didier built a church at Gallipolis and labored for a few years among his disheartened people, many of whom, by degrees, sought their old homes and their pastor finally went to St. Louis and engaged in parochial work. In 1796, Father Stephen T. Badin found there about eighty men but was unable to make any lasting impression on them as they seemed to lack all religious feeling. When Bishop Flaget reached his diocese in 1811 and visited Ohio the following year he found Gallipolis existing only in name. Bishop Purcell now had the happiness of bringing back to the Church a granddaughter of Mr. Vincent, M.C. one of the colonists who came with Dom Didier.¹⁵⁵ This visitation of the diocese had many hardships but so well did the Bishop conceal them that Bishop Gilmour, once in charge of the missions around Pomeroy and Ironton could say:

"In the visitation of his diocese he seemed to assume that he was the last to be looked after and the least to be cared for. I have seen him in the rude shanty sitting for hours, hearing the confessions of the people who came from far and near; and when the day's work was done for all others I have heard him in the Court House explaining the doctrines of the Church. He seemed never weary, nor did the gay and cheering word of the hard-worked missionary ever fail. After days of toil and continuous change, preaching, confirming, lecturing, hearing confessions, I have seen him take his seat in an ordinary farm wagon, with nothing but a loose chair to sit upon to be tossed and jolted through the hills of South-eastern Ohio for a day's ride of fifty miles that he might not fail in an appointment made, and, when the evening came, step down to cheer the lonely priest and to be the brightest of the bright."¹⁵⁶

In one of Bishop Purcell's own letters to Mother Margaret, Superior of the Sisters of Charity, there is the following account:

¹⁵⁵ Shea, *op. cit.*, Vol. III, pp. 333-334. *Catholic Historical Review*.

¹⁵⁶ Gilmour, Rt. Rev. R. *Funeral Oration on Most Rev. J. B. Purcell, D.D.*, pp. 13-14. New York, 1883.

"Reverend Mr. Toebbe, who desires his sincere respects, and myself are here (Gallion) on our way to Marion. We are delayed here *only eight hours* waiting for the train. Providentially there is here a little Catholic Church, but no priest. The Bishop (Rappe) came alone nine weeks ago to say Mass for the people since which time, until today, they have had none. We found the key, succeeded in buying a bottle of pure wine, got a German woman to make us altar bread and, as we had left Columbus fasting, with the hope of saying Mass at Marion, we said it here. The place is fifty-four miles from Columbus. I offered mine for the repose of the soul of Sister Ignatia whose death I saw announced in the Telegraph. I am glad the poor priests who attend the congregations I have visited, acknowledged that they have never had harder times from heavy rains and deep roads than during the time when I have been allowed to share their labors. I never could have believed that I could endure so much wetting and traveling on horseback over horrible roads and in late hours without getting sore throat or pneumonia, but, thank God! I am quite well. Here I am alone in the sacristy of the Church which is the priest's room, with no stove, no soap, no napkin, no looking-glass, no wash basin—very primitive, but very comfortable . . . a fit place after the Mass of Expectation to meditate on the Savior's poor and humble birth." In another letter he says, "I was right or wrong sick while away. Had to run out of the sanctuary to lie down on the church steps, exhausted, two or three times, and once to leave the Altar here when going to commence Mass, until I could take the relief of a horizontal position."

"I received your letter in Marietta last Saturday night at a quarter before twelve, after some desperate traveling and some hair-breadth escapes in the rough route from the Muskingum to the Ohio, but since that time, though I had a splendid two horse barouche lent me by Mr. Arthur Taggart, and with it an excellent driver, the journey has been if possible, over rougher roads to Duck Creek and Fish Creek and Crane's Nest, and little Muskingum amidst terrific thunder and lightning such as it takes our good Lord to create or give forever to Dame Nature to produce. Everything in this world has an end and this rude pilgrimage terminated last night by a two hours' speech, or preaching in the courthouse of Woodsfield, to a large, especially lady audience. For such a rendezvous I was lodged at the house of a member of Congress, Mr. Morris, who was preferred by the Catholics of this neighborhood, to Walton, who drew up the unfavorable report in the legislature of this state on the subject of giving or refusing a portion of the Auction funds to an Asylum. Walton lives also in Woodsfield. Mr. Morris brought me a cup of tea to my bedside with the greatest kindness, for it was needed after a journey of twenty-five miles over such rough roads, and

after two preachments in the course of the day, of some three hours."¹⁵⁷

The death of Mrs. Elizabeth Scott on Sunday, March 25, in the ninety-fourth year of her age deprived Cincinnati of a very strong link between the old pioneer days and those of rapid expansion. The first Mass in Cincinnati was said in the home of Mr. Scott, who was likewise the architect of the first Catholic Church in the city. Great honor was paid to the memory of Mrs. Scott by Protestants and Catholics. Her body was borne, preceded by the clergy, to St. Xavier Church where Bishop Purcell sang the Requiem Mass and preached. Very Reverend Edward T. Collins was Assistant Priest, Fathers Van de Velde and Emig, S.J. were deacon and sub-deacon, and Father Wood, Master of Ceremonies. That Mrs. Scott was never forgotten by the Bishop, the writer of these pages is able to testify; for when a pupil at Cedar Grove Academy with Mrs. Scott's great granddaughters Archbishop Purcell visited the Academy very often bringing members of the hierarchy and other noted personages and never did he omit an opportunity of telling about "good old grandmother Scott" and of introducing her descendants.¹⁵⁸

Knowing the Bishop's long memory for kindnesses, Bishop Henni wished Sisters of Charity for his St. John's Infirmary in Milwaukee, and asked him to intercede with Superiors at Emmitsburg. The Sisters arrived in time to nurse the people during the dreadful cholera scourge of a few months later.¹⁵⁹ St. Peter's Academy conducted by the Sisters of Charity and the Institute of the Sisters of Notre Dame were associated in their great work by the Ursuline Nuns who purchased the dwelling of Major Daniel Gano on Bank Street, Cincinnati, for a boarding and day school.¹⁶⁰ The Bishop received at this time, from Very Reverend Father Van de Velde, a document from the Father General of the Jesuits, in Rome, declaring "Bishop Purcell Founder of the St. Francis Xavier College." By the terms of the paper, the Bishop became a participant in all the prayers, good works, and suffrages of all the members of the Society of Jesus, *in perpetuum*, during life and after death.¹⁶¹

¹⁵⁷ Archives Mount St. Joseph-on-the-Ohio. *Letters*.

¹⁵⁸ *Ibid.*, *Catholic Telegraph*, Vol. XVII, p. 102.

¹⁵⁹ Shea, *op. cit.*, Vol. IV, p. 254.

¹⁶⁰ Archives Mount St. Joseph-on-the-Ohio.

¹⁶¹ *Ibid.* *Letters*.

On July 19, Feast of St. Vincent de Paul the Bishop laid the cornerstone of Mount St. Mary's of the West, his Theological Seminary. At the ceremony were present besides the clergy, the Sisters of Charity, the Ursulines, the Slevin and Considine families and others of the laity interested in the new establishment for the education of priests.

The Seventh Provincial Council of Baltimore opened May 6, and closed on Sunday the 13th. Two Archbishops and twenty-three Bishops attended.¹⁶² Archbishop Kenrick made the opening address, Bishop Purcell preached at the obsequies for deceased prelates, and Bishop Hughes closed the Council. Archbishop Eccleston had invited the Holy Father to the Council as there was reason to believe he might go to France on account of conditions in Rome, and the prelates of the United States hoped they might have the privilege of receiving him in Baltimore." "Nothing could be more grateful to his heart" he said, "than to enjoy the presence and conversation of the Venerable Fathers of the Council, but existing times and circumstances make it impossible." In this Council, the erection of Cincinnati into a Metropolitan See, with Louisville, Detroit, Vincennes, and Cleveland as suffragans was petitioned.¹⁶³ The Bishop returned from Baltimore to find that Ohio was to be visited again by the terrible scourge of cholera and it proved to be as disastrous as the epidemic of 1832 and gave priests and Sisters of Charity an opportunity to emulate the care and nursing of the stricken ones in the earlier days. The Bishop had published a touching pastoral to his people warning them of the danger and urging all to prepare for death which might come suddenly. Such preparation, he explained would aid the clergy, too, in their exhausting and constant duties during a time of epidemic. Several clergymen were stricken, among them the Jesuit Father Angelo Maessele, Father McCaffrey of Marietta, and Father Butsch of Covington. Over one hundred children were admitted to the Asylum, sixty-seven left orphans by the ravages of the cholera. Dr. Doherty, a friend of the orphans and of the poor died of it. He had been assisted in his labors of charity by Doctors Bonner, O'Connell, and Taylor. The Bishop wrote "We are all very

¹⁶² Alzog (Pabisch and Byrne). *History of the Church*, Vol. III, p. 786. *Catholic Telegraph*, Vol. XVIII, pp. 106-114-115.

¹⁶³ *Ibid.*, p. 152.

much exhausted by fatigue and anxiety of mind. Fourteen of our little orphan girls have died and some others may follow owing to the inherited weakness of their little frames." Even in this time of affliction and distress, the diocese sent \$1,000 as Peter's Pence to the Holy Father.¹⁶⁴ The Bishop dedicated two churches at this time, one, St. Wendelin's near Arnheim, and St. Vincent's at Mount Vernon where he confirmed Doctor Porter, a former minister of the German Reformed Church for twenty years. The Young Men's Catholic Association was formed towards the close of 1849, when library and reading rooms were opened. The first quarterly meeting was held December 23.¹⁶⁵ The Right Reverend Benedict Joseph Flaget, Dean of the American Hierarchy, breathed his last on January 11, 1850. Bishop Purcell preached his funeral oration and Father Badin, the proto-priest of the American Church performed the last absolution over the remains of his devoted and saintly friend.¹⁶⁶ Within the next few months, a site for St. Patrick Church, on Third and Mill Streets, Cincinnati, was purchased, a large and beautiful tract of ground for church and school was presented to the Bishop by Mr. Jacob Hoffner in Cumminsville, the cornerstone of St. Francis de Sales Church, Walnut Hills, was laid on May 12, and St. Paul's Church was dedicated on Sunday, June 20, with splendid ceremonies. In the Cathedral on June 2, a solemn Te Deum Service was held in thanksgiving for the restoration of Christ's Vicar to His Apostolic See. An immense gathering of the faithful attended, a true Catholic outpouring with the chivalrous spirit of the Middle Ages.¹⁶⁷ A recommendation for taxing churches was introduced into the State Convention and drew forth from the Bishop a strong protest.¹⁶⁸ He told the Catholics "to reflect that their charity, their generosity in erecting noble churches, in supplying the artist, the mechanic, the laborer, with employment must be crushed by taxation." "Our Catholic forefathers," he said, "believed and we believe that the House of God ought to be the noblest House in every city and town." Non-Catholic citizens joined the Catholics in preventing the obnoxious levy.¹⁶⁹

¹⁶⁴ Archives Cincinnati Archdiocese. Archives Mount St. Joseph-on-the-Ohio.

¹⁶⁵ Archives Mount St. Joseph-on-the-Ohio.

¹⁶⁶ Webb, *Centenary of Catholicity in Kentucky*, pp. 374-402. Louisville, 1882.

¹⁶⁷ *Catholic Telegraph*, June 8, 1850.

¹⁶⁸ *Ibid.*, December, 1850.

¹⁶⁹ Archives Cincinnati Archdiocese.

This year 1850 was the golden year of the Bishop's life and for a celebration of his patronal feast, June 24, all children attending the Catholic Free Schools assembled in the Cathedral for Vespers and Benediction. The spacious building was so crowded that the officiating priests scarcely had room even at the Altar. The whole edifice, sacristies, sanctuary, and the surrounding grounds were thronged by the children. Father Wood was celebrant, Father Stephan addressed the children in a tender and impressive manner, and the St. Xavier students furnished the music. The Bishop gave them his blessing and in most affectionate terms invited them to a feast which he had prepared for them. The cornerstone of St. Patrick's Church was laid by the Bishop on June 23, in presence of many of the clergy. The chanters were the Reverends Ferneding, Lamy, Stephan and Laurence. Reverend Joshua M. Young gave a very eloquent and impressive discourse. The little orphans of St. Peter's Asylum enlivened the exercises by some beautiful hymns and a little girl placed a wreath of flowers on the cornerstone. When this ceremony was ended, the Bishop and clergy repaired to St. Bernard to lay the cornerstone of St. Clement Church, where the Tyrolese Minstrels rendered some pleasing sacred music.¹⁷⁰

On August 6, Cardinal Franson announced the forwarding of Bulls making Cincinnati a Metropolitan See with Louisville, Detroit, Vincennes, and Cleveland as suffragans. Bishop Purcell received the Apostolic Brief on October 8, also word that Bishop Alemany, a Dominican, had been consecrated Bishop of Monterey in the Church of San Carlo, Rome, on June 13. At the Consistory held by the Holy Father, Pope Pius IX, on September 30, Bishop Wiseman was proclaimed Cardinal Archbishop of Westminster, thus restoring the Catholic Hierarchy to England, twelve Bishops were created and the Holy Father was asked to send the Pallium to the Archbishops, John B. Purcell of Cincinnati, Antoine Blanc of New Orleans and John Hughes of New York. This was the fourth time an Archbishopric had been created in the United States: Baltimore in 1810, Oregon Territory in 1846, St. Louis in 1847 and now 1850, Cincinnati, New York, and New Orleans.¹⁷¹

¹⁷⁰ *Catholic Telegraph*, June, 1850.

¹⁷¹ *Concilia Provincialia Baltimore habita*, 1829-1849. Baltimore, 1851. Archives Cincinnati Archdiocese. *Catholic Telegraph*, October 12, 1850. *Ibid.*, October 26, 1850.

The Right Reverend John B. Lamy was consecrated in St. Peter's Cathedral, Cincinnati, November 24, 1850. The Bishops of Louisville, Cleveland and Vincennes, Doctors Spalding, Rappe, and St. Palais, were the consecrators. Bishop Purcell preached on the Apostolic Succession. Bishop Lamy blessed St. Patrick's Church, in the afternoon and Bishop Spalding preached.¹⁷² The next day, Bishop Purcell left for Mobile to preach for Bishop Portier at the consecration of his Cathedral on December 6. From Mobile he went to New York and sailed for Europe to receive the Pallium from the hands of Pope Pius IX. Before leaving home a deputation had waited on him and presented him with an address of congratulation on his elevation to the rank of Archbishop and had given him a purse of \$1,000 for his expenses to the Old World. As he was about to leave New York, the Jubilee was proclaimed by Pope Pius IX. On the Feast of the Epiphany, 1851, on board the steamer *Africa* he wrote a pastoral in which he promulgated to his flock the wishes of the Holy Father and asked them to increase generously their Jubilee alms to aid in building his ecclesiastical Seminary which was continually in his thoughts and prayers.¹⁷³ May 21, 1851, was the Silver Jubilee of his ordination. Although at a distance from his flock he was with it in spirit and the hearts and prayers of his people followed him. News of his arrival at Liverpool and Ghent had been received by his brother, Father Edward Purcell, and later, word came that he was the guest of Dr. Kirby, the Rector of the Irish College, in Rome.¹⁷⁴

From Rome he wrote on April 1:

"The slowness of my progress through France was owing to my desire to assist at the meetings of the Paris and Lyons Councils of the Propagation of the Faith and to the kindness of the French Bishops who were my former fellow students and whom I desired to urge on the Directors of the Society the duty of aiding our missions. Our friends in Lyons and Paris and elsewhere will exert themselves for us. In the former city, I visited the saintly Abp. of Turin, exiled for his attachment to duty and unable to conjecture when he will return to his See, where, as well as in all Piedmont and other parts of Italy, the influential wicked are doing all they can to demoralize, unchris-

¹⁷² Archives Mount St. Joseph-on-the-Ohio.

¹⁷³ *Catholic Telegraph*, December 7, 1850. *Ibid.*, December 28, 1850. *Ibid.*, February 15, 1851.

¹⁷⁴ Archives Mount St. Joseph-on-the-Ohio.

tianize, and—if this be not too much -izing—barbarize the people. . . . Our trip on the Rhone was pleasant, for I was in the company of the Archbishop of Keriathin, in Syria, a venerable, bushy bearded Oriental, whose gold-banded hat and large chain and grey locks attracted much attention even in the south of France where people are familiar with all manner of Greek, Turk and pagan costumes and physiognomies. The steamer was a curiosity. It was 350 feet long, and not fifteen feet wide, to shoot like an arrow through the bridge. The masts and even the cabin stove pipe lowered. Now, what do you think of this? For the operation has to be repeated almost every dozen miles, and not only for bridges, but for ropes thrown across the streams for ferry purposes. We left Lyons at 6 a. m. and arrived at Avignon at 4 p. m. and thence, at Marseilles, in three hours by railroad. I there met Mr. and Mrs. Hofner. You may be sure that I did not forget Rev. Mr. Egan while there, although I had seen nothing of his name in the wonderful correspondence of Mrs. Seton with Rev. Mr. Babad, which I was reading on the steamer, in almost utter inattention to every snow-capt Mt. and vineyard and town on the banks of the Rhone. Enclosed is a flower from the lofty hill-side of Notre Dame de la Garde. It was red when I gathered it. It is now purple. Our Consul, Mr. Hodge of Philadelphia and also the Pope's Consul were quite polite. Took the "Vesuvio" steamer to Naples, travelled by night, lay by in the day-time at Genoa and at Leghorn. . . . I intend, D. V. to go later to Florence. Here I arrived on Saturday night from Civita Vecchia. The Captain of the Vesuvio was very clever and attentive and I met on board an interesting young man, Mr. McClure of Phila.,—well-disposed to join the church."¹⁷⁵

Shortly after writing this letter, the Bishop was made assistant at the Papal Throne in recognition of his services and had the privilege and happiness of receiving from Pope Pius the Ninth's own hands, the pallium, emblem of his archiepiscopal power.¹⁷⁶ He made a trip to Bologna, after Easter, to visit Archbishop Bedini, thence to Vienna by special invitation of its Archbishop. He hoped to start on his homeward journey in July or August, according to the convenience of Archbishop Hughes who wished to be his companion *en voyage*. While waiting he read in the European papers that Count Hippolyte Bocarme, accused of murder, said he had been in Arkansas for several years with his father. The Archbishop saw in this an opportunity of helping him in his last moments, for the Count had steadily refused the ministrations of a priest connected with the government, but was

¹⁷⁵ *Ibid.*

¹⁷⁶ *Catholic Encyclopedia*, Vol. XXII, pp. 570-572.

ready to see a missionary. After journeying for six months through Europe, the Archbishop had arrived in Porronay, Belgium, just two days before the Count's execution there. He lost no time in seeking admittance to the unfortunate prisoner who asked "Have you been sent by King or Pope?" The Archbishop replied, "By neither, I come by the Providence of God." "You are the man I want," exclaimed the Count, kissing the cross and the Archbishop's hand with emotion and begging him not to leave him any more. The Archbishop complied with his request, heard his confession, prepared him to meet God, and finally accompanied him to the scaffold.¹⁷⁷ Referring to this incident, the Reverend Bernard Smith wrote him from San Calisto, Rome, several years later, "The Holy Father still recollects your Apostolic labors on the Rhine when you converted the celebrated infidel."¹⁷⁸ While Archbishops Purcell and Hughes were in Europe the Church in the United States lost its Primate, Archbishop Eccleston who died April 22, 1851, in the fiftieth year of his age, the twenty-fifth of his priestly life, and the seventeenth of his episcopal dignity.¹⁷⁹ He and Archbishop Purcell returned from Paris in 1827 and began their wonderful careers to end in Baltimore and Cincinnati. At three o'clock, Saturday morning, August 23, the Archbishop reached Cincinnati and on Sunday addressed a thronged audience eager to hear again his dear familiar tones and to look upon the face which always lighted up with happiness in the midst of his children.¹⁸⁰ The following Sundays for several weeks saw various Bishops officiating in the Cathedral, among them Bishop Niles of Nashville, O'Connor of Pittsburgh, and Rappe of Cleveland who had asked the privilege of taking up a collection for his needy diocese.¹⁸¹ Archbishop Purcell's generosity to his brother Bishops was proverbial, always ready to share his blessings with them. Only a month previous the German Orphan Asylum had been destroyed by fire and three of the one hundred and thirty-two children had perished in the flames.¹⁸² At this time it was under the care of a matron, who with her assistants did all in her power to save her little charges.

¹⁷⁷ Archives Cincinnati Archdiocese.

¹⁷⁸ Archives Mount St. Joseph-on-the-Ohio.

¹⁷⁹ *Concilia Provincialia Baltimori habita*, 1829-1849. Baltimore, 1851, p. 281. Archives Cincinnati Archdiocese.

¹⁸⁰ *Catholic Telegraph*, August 30, 1851.

¹⁸¹ *Ibid.*, December 6, 1851.

¹⁸² Archives Mount St. Joseph-on-the-Ohio.

CHAPTER VII

THE SISTERS OF CHARITY OF CINCINNATI OHIO. PROVINCIAL
COUNCILS. MRS. PETER. FATHER HECKER.

The year 1852 is memorable for the introduction of the "Cornette" into America through the affiliation of the Sisters at Emmitsburg to the Daughters of Charity in France.

An authentic account of this union is given in *The History of Mother Seton's Daughters*.

The Sisters in Cincinnati who were opposed to the change, remained as they had been founded in 1809, "The American Daughters of Charity" with Mother Seton's garb, ideals and rules.¹⁸³ This was possible to them through the cooperation of Archbishop Purcell, who having known the founders and directors of the Society and having witnessed the growth and spread of the order, learned by his own experience the good resulting from a firm adherence to the plans mapped out by Archbishop Carroll and Mother Seton. When a notification of the impending alliance with France was sent to the mission in Cincinnati,¹⁸⁴ the Archbishop was silent until the Sisters approached him with an expression of their feelings. He listened to their opinions, took down their sentiments in writing, drew up a statement of their disapprobation, had their signatures affixed to the document and forwarded it to the Mother House at Emmitsburg.¹⁸⁵ While awaiting the course of events, and judging rightly that the Cincinnati protest would have no effect on the plans of Father Deluol, he consulted with other Bishops and priests who understood the importance of such a change in a community then at work in almost every diocese of the United States. After serious deliberation, he announced to the Sisters that it was God's will, for them to remain Mother Seton's Daughters and that he would open a novitiate in his Episcopal City and be their Father and Ecclesiastical Superior. This office he held until his death on July 4, 1883.¹⁸⁶

In taking upon himself this new charge, he did more than found a religious community—he gave all the weight of his influence and

¹⁸³ Archives Mount St. Joseph-on-the-Ohio.

¹⁸⁴ McCANN, *History of Mother Seton's Daughters*, Vol. II, pp. 98-118. New York, 1917.

¹⁸⁵ *Ibid.*

¹⁸⁶ Archives Cincinnati Archdiocese.

protective power to a small minority, who recognizing a great responsibility, suffered much for a sacred trust. It is gratifying to be able to note that he could say in his declining years— "There go the good Sisters of Charity, the first 'to aid me in all my undertakings, the pioneer religious of this diocese, who always bore the brunt of the burden.'"¹⁸⁷ It pleased him to reflect that his community was following the plan of St. Vincent de Paul himself, whose original constitutions of 1646 placed the direction of the Society in the hands of the Archbishop of Paris,¹⁸⁸ the Fathers of the Mission being made Superiors, nine years later, in 1655, through the persistent efforts of Mlle. Le Gras.¹⁸⁹

Instead of being a new burden to the Archbishop, the little community in Cincinnati with no worldly possessions, lifted many cares from his mind. It was not long until through it he saw many of his plans realized and many of his hopes fulfilled. A hospital under the management of the Sisters was opened in a short time. The domestic arrangement of the Seminary was entrusted to them; parochial schools, one after the other, were placed under their guidance, and the Archbishop saw that it was good to have a reserve force at home.¹⁹⁰ Just at this time, too, he welcomed from Rome, one of his spiritual sons, the Reverend Sylvester H. Rosecrans, and appointed him assistant editor with Father Edward Purcell of the *Catholic Telegraph*. Father Rosecrans was also pastor of St. Thomas Church and Professor at Mount St. Mary's of the West.¹⁹¹

The great missionary, the Very Reverend T. S. Badin, who had been a member of the Cathedral household for three years, reached his last hour on April 19, 1853.¹⁹² He died assisted by the prayers of Archbishop Purcell, the clergy of the Cathedral and the Sisters of Charity who were at his bedside. Although in the 88th year of his age, his bodily strength alone showed decline, his mind remaining clear and vigorous. Shortly before his death one of the priests asked him "Father Badin, in all your long years, have you saved even the price of a grave?" He smilingly replied: "No, he

¹⁸⁷ *Ibid.*

¹⁸⁸ *Life of Mlle. Le Gras*, pp. 223-224. Translated from the French by a Sister of Charity. New York, 1884.

¹⁸⁹ *Ibid.*, pp. 282-286.

¹⁹⁰ Archives Cincinnati Archdiocese.

¹⁹¹ *Ibid.* Shea, *op. cit.*, p. 537.

¹⁹² *Ibid.*

trusted Providence for that,—Providence who had never forsaken him.”

His obsequies were conducted with all the dignity and solemnity which his rank as proto-priest and aged missionary demanded and his body was placed in a crypt beside Bishop Fenwick in the Cathedral of Cincinnati.

Father Baraga, an associate of Father Badin, in early missionary life, who came to Cincinnati to assist Bishop Fenwick in 1831, was consecrated Bishop on the Feast of All Saints with another Cincinnati priest, Father Carrell, S. J.¹⁹³

In a pastoral published by the Archbishop, at this time, he explained that the faithful were exhorted, though not commanded, to observe the Feast of the Immaculate Conception as a holy day. He called attention, also, to the question of education, then being agitated by the daily press.¹⁹⁴ He wrote at length on marriage and temperance, warning and instructing his flock.

The Catholics were growing in influence as well as in numbers. The Catholic marriages of this year were 1261 and the baptisms 3,755.¹⁹⁵ By an insidious note from the Cincinnati Relief Union, the Archbishop was asked what provision the Catholic Church made for its poor. He answered giving in detail the amounts spent by various congregations, the relief afforded by religious orders, societies, institutions, and individuals, as well as all that was expended in supporting the orphan asylums. He called the attention of the Relief Union to the robbing of Catholic emigrants by ship agents, contractors, and bankers, the civil authorities doing nothing to save them. Before the close of this year, the Sisters of Charity added to their charitable works by opening the “St. John’s Hotel des Invalides,” on Franklin and Broadway.¹⁹⁶

In December, Cincinnati was honored by a visit from the Most Reverend Cajetan Bedini, Archbishop of Thebes and Nuncio to Brazil. On his way to South America, he called at Washington by direction of Pope Pius IX., to present a friendly letter from the Papal Court to the President of the United States. He had an interview with President Pierce, but the Secretary of State, Mr. Marcy, raised difficulties about receiving him officially, saying

¹⁹³ Shea, *op. cit.*, Vol. III, p. 634.

¹⁹⁴ Archives Mount St. Joseph-on-the, Ohio.

¹⁹⁵ Shea, *op. cit.*, Vol. IV, pp. 541-542.

¹⁹⁶ Archives Mount St. Joseph-on-the-Ohio.

"It would be different had the Pope sent a layman," although Rev. Father Correa had been received as Minister of Portugal and Archbishop Hughes had been sent, less than ten years later, to represent the United States government in Europe. When the affair was brought before the Senate, a reading of the letter from the United States Minister at Rome explaining the nature of Monsignor Bedini's visit, was demanded, but the letter had been "carefully mislaid." The action of the administration at Washington in not recognizing the Nuncio as a member of the diplomatic body was criticized, since the government of the United States for several years had been represented at Rome by a Minister to His Holiness. Moreover, Archbishop Bedini was well versed in civil and diplomatic affairs having been secretary to the Nuncio at Vienna, Pontifical Commissary of the Legations, and Internuncio at Rio Janeiro where he had done excellent work. Part of his mission to the United States was to investigate complaints of the trustees of Holy Trinity Church in Philadelphia and of St. Louis in Buffalo.

Italian and German revolutionists spread calumnies about the Nuncio and some of the secular papers printed their false representations. By the time he reached Cincinnati, the Know-Nothings had formed a plot against his life. On December 16, Archbishop Purcell with Bishop Spalding met him at the railroad station and conducted him to the Archiepiscopal residence, where he remained for a few days, and then went with Bishop Spalding to Louisville, returning to Cincinnati before Christmas. The German Turners had published in their official organ some of the calumnies about him and expressed a hope that some *brave man* would be a Brutus to this modern Caesar. Personal violence was threatened, but the Archbishop's prudence and vigilance and a guard of Catholic gentlemen prevented the first attack planned by the conspirators, for the night of the Nuncio's arrival from Kentucky.

On Christmas evening, however, a mob marched toward the Cathedral with insulting transparencies and mottoes and fired on the police sent against them. The police, however, quickly overpowered them and arrested sixty of their number, the others saving themselves by flight. Although treated inhospitably by the rabble, Archbishop Bedini remembered his visit to Cincinnati with great pleasure, especially his entertainment at Mt. St. Mary's

Seminary and the Feast of the Holy Innocents at the Asylum.¹⁹⁷ This Feast was the twenty-fifth anniversary of his first Mass. The Sisters with the ladies of the Cathedral congregation had changed the children's large refectory into a magnificent banquet hall where Archbishop Purcell, the clergy, lay friends of the Asylum and all the orphans dined with Monsignor Bedini, the honored guest of the occasion. He wrote to the Archbishop after his departure from Cincinnati: "It is in veritable gratitude for having been found worthy to suffer the outrages of the World for His Name's Sake that I send you the enclosed little offering for your dear orphans. Never shall I forget the beautiful Feast you gave me among them. Accept it, dear Archbishop, and bless it, that I may have some share in the prayers of those innocent children and by them, as I trust, be protected from evil." To the Sisters of Charity he sent a special blessing and a beautiful steel engraving of the Crucifixion.¹⁹⁸ A very old friend of the diocese, Mr. M. P. Cassilly, benefactor of Orphan Asylum, Seminary, and several churches, died on March 6, in his 80th year. Archbishop Purcell consecrated Bishop Young in the Cincinnati Cathedral on April 23. On June 1, the orphan boys took possession of their new home in Cumminsville.¹⁹⁹ On the Feast of All Saints, the President of Mt. St. Mary's of the West, Doctor Quinlan, later Bishop of Mobile, dedicated the Chapel of the new Mother House of the Sisters of Charity, to the honor of God under the special patronage of St. Vincent de Paul. The Mother House was called Mount St. Vincent. The community was incorporated as "The Sisters of Charity of Cincinnati Ohio" and the Academy was chartered according to the laws of Ohio.²⁰⁰

In every church and chapel of the world the December 8, 1854, was one of special exultation. The Immaculate Conception of the Mother of God was proclaimed a dogma, and the Catholic world participated in the joy of the Ephesians of earlier days when the gates of their basilica were thrown open and they heard it announced that Mary had been proclaimed what every Catholic heart knew that she was before—the stainless Mother of God. Pulpits, now, as then, were filled with the best orators

¹⁹⁷ *Catholic Telegraph*, Vol. XVIII, February 4, 1911.

¹⁹⁸ Archives Mount St. Joseph-on-the-Ohio.

¹⁹⁹ Archives Cincinnati Archdiocese.

²⁰⁰ Archives Mount St. Joseph-on-the-Ohio.

defending her queenly privilege, her absolute spotlessness. Doctor Bernard Smith, acting Rector of the American College, Rome, wrote Archbishop Purcell on December 12, 1854: "I regret that your Grace was not present at the Solemn Decree on the Feast of the Immaculate Conception; never was such a sight seen in St. Peters."²⁰¹

The Archbishop had issued a pastoral expressing his wish to unite his diocese with the faithful in Rome and throughout the whole Catholic world in paying honor to Mary, the Immaculate Mother of God. The homage paid to Heaven's Queen by priests and people of the Cincinnati diocese proved their love for the Mother of God and their loyalty to their Archbishop.²⁰²

The new chapel of the St. Joseph Asylum was dedicated on St. Joseph's day, 1855, by the Reverend James F. Wood. The Archbishop sang Pontifical Mass assisted by Fathers Wood, Quinlan, and Luers. The Archbishop told the Sisters and children that he would depend much on their prayers for the success of his First Provincial Council to open in May.²⁰³

Letters were sent forth to all the Bishops of the Cincinnati Province, to the Superiors of the Dominican, Jesuit, Franciscan, Precious Blood, and Holy Cross Orders, stating the object of the Council, the subjects to be discussed, and inviting their presence and help.²⁰⁴

On May 13, 1855, with ceremonies befitting so important an occasion, Archbishop Purcell opened the First Provincial Council of Cincinnati.

Bishops Le Fèvre, Rappe, Spalding, Carrell, and Baraga, with many eminent clergymen and the Superiors of the various Orders of the diocese were present. Bishop St. Palais of Vincennes was unable to attend. Two well-known missionaries, Fathers Young, O.P., and De Smet, S.J., took part in the deliberations. Fathers Rosecrans and Coppinger were Masters of Ceremonies. The Council lasted one week and passed nineteen decrees, one of which was that Mount St. Mary's of the West be made a Provincial Seminary. Six of the decrees were devoted to the training of a pious and learned priesthood for the work of the ministry. The

²⁰¹ *Ibid.*

²⁰² *Ibid.*

²⁰³ *Ibid.*

²⁰⁴ *Catholic Telegraph*, May 19, 26, 1854.

Fathers of the Council called to mind in the words of the Tridentine Council the care that Bishops should take to promote to sacred orders only men of approved piety and learning, and to subject them when invested with the pastoral ministry, to examinations on their fitness for the office, whenever they judge necessary. The Fathers decreed that in addition to the resources already afforded for ecclesiastical instruction in the various dioceses, St. Thomas, in Kentucky, should be the Provincial Seminary for preparatory studies, and Mount St. Mary's, Cincinnati, for Holy Scripture, Theology, Church History, Patrology, and the cognate branches of clerical learning. A decree was passed, too, asking the Holy See to make Mount St. Mary's a Pontifical College, and requesting the faculty of conferring degrees in Philosophy and Theology.

The Sacred Congregation of the Propagation of the Faith, through its Prefect, Cardinal Barnabo, rendered decision regarding seventh decree, as in note below.

The Fathers of this Council urged the erection of Sees at Sault Sainte Marie and Fort Wayne. They forbade the borrowing or receiving money on deposit, without episcopal permission; they encouraged the erection of parochial schools, hospitals and asylums, and they recommended that a definite support be established for infirm clergymen. The Council closed on May 20. with great dignity and ceremony. The Archbishop had the prelates as guests for several days, during which they visited the Catholic institutions of Cincinnati.²⁰⁵

By the conversion of Mrs. Sarah Peter, Archbishop Purcell

²⁰⁵ Archives Cincinnati Archdiocese. VI. "Cum innotuisset Patribus deesse in plerisque Seminariis Dioecesanis tum copiam quae decet magistrorum, tum numerum alumnorum ad alendam aemulationem in studiis scientiae et pietatis necessarium, placuit omnibus, Seminarium commune pro universa Provincia instituere, Seminariis Dioecesanis tamen minime sublatis; aeternae Seminarii Sanctae Mariae ad Montem prope urbem Cincinnatiensem, Munificentissime a Reverendissimo ac Illustrissimo DD. Archiepiscopo Cincinnatiensi oblatam, eligere in situm novi instituti." VII. "Perpensis quoque incrementis, quae exinde sacrarum rerum scientia, atque decore quem Catholica Religio in his regionibus caperet, censuerunt omnes supplicandam esse Sanctam Sedem ut ex sua dignatione hoc Seminarium Provinciale aliquo modo Collegium Pontificium fieret, quatenus per auctoritatem Apostolicam facultate conferendi gradus Philosophiae et Theologiae, atque exigendi ab alumnis, post sex mensium probationem iuramentum manendi in propria Missionem in ejusmodi Collegiis consuetum, decoraretur." The Sacred Congregation of the Propagation of the Faith, through its Prefect, Cardinal Barnabo, rendered the following decision regarding the seventh decree: "Differi voluerunt responsum quoad petitionem ut Provinciale Seminarium declaretur Pontificium, eidemque conferatur tradendi gradus academicos."

gained a valuable co-worker, especially, in securing the aid of different religious orders for his diocese.²⁰⁶ She was the sister of General Worthington and daughter of Mr. Thomas Worthington, United States Senator and later, Governor of Ohio. She was received into the Church during a visit to the Eternal City, though, three years before, while in Jerusalem, grace had spoken to her heart and she began the study of Catholicism. Her first husband was the Hon. Rufus King who died in 1836. A few years later, she married Mr. Peter, British Consul at Philadelphia. After his death she visited Rome and henceforth devoted her life and means to the good of religion in the Cincinnati diocese. Through her influence the Good Shepherd Sisters took up their residence in the Bank Street Academy, in 1857. The following year she secured a band of Sisters of Mercy from Kinsale, Ireland, and in 1858, brought over the Sisters of St. Francis from Cologne. She made frequent visits to Rome and other places in Europe and was of great assistance to Archbishop Purcell. Pope Pius IX. and many of the Cardinals appreciated her devotion to charitable works and gave her frequent marks of their kind recognition. Doctor Smith of the American College wrote Archbishop Purcell, July 16, 1857:

“At the request of our good and pious friend, Madam Peter, I write you these few lines. She has just left for Bologna where she hopes to receive the benediction of the Holy Father. She was so busy the last days in Rome, with her retreat at the Sacred Heart, and the business for her holy mission that she could not write to your Grace or to her friends in Cincinnati. She hopes your Grace will tell her friends that she never was in the enjoyment of better health. With regard to her mission here, My Lord, she has succeeded beyond the expectation of all who have heard of it. I beg to assure your Grace that I never saw greater attention paid by Propaganda to any Prelate than was showed to your Grace’s representative in Madam Peter. The Cardinal Barnabo was always pleased to see her. He has promised her money, a thing he often refused to Bishops; he has given her letters to all the Nuncios. With his seal and name he has confirmed all your Grace states in your letter to Madam Peter. Besides this, he would not allow her to leave Rome without paying her a long and friendly visit. The Cardinal Reisach, to whom I introduced her, has also visited her personally and has shown the warmest zeal in her mission. Madam Peter is confident that all this polite attention is due to your Grace. Without travelling out

²⁰⁶ *Catholic Telegraph*, May 12, 1855. Archives Cincinnati Archdiocese. Shea, *op. cit.*, Vol. IV, pp. 544-545.

of her province, Madam Peter has placed things before Propaganda in their proper light. Her visit, at the present time—was most providential. May God grant nothing will arise hereafter to change the present relation between Rome and America. I cannot say more on this delicate subject. And as a friend, I must beg of your Grace *sub sigillo* never to mention what I have said on this delicate subject. I cannot close this letter without saying a word about the American College. The Holy See gives the College. For this object they have resolved to purchase the *Umiltà*—the Presentation Convent—at the sum of 42,000 scudi. It has a beautiful Church, and will be capable of receiving 150 students when in order. Nothing will be done at it till the return of His Holiness. I understand from the Propaganda that they will recommend to the American Prelates to support the College by yearly contributions or a general collection. The archbishops will nominate the Rector who must be confirmed by the Pope. The funds for the College can be placed in Roman or American Banks. These and other regulations and rules will be confirmed by a Bull which will give over the College to the American Bishops. From the great sum of money the Pope is giving for your College, you may infer the great interest he and Propaganda feel in it. Of its success there can be no doubt. Bishop O'Connor came here and did some things about it and went off to Jerusalem. His return is daily expected. His Holiness does not return till September. He is well and the general ovations that await him wherever he goes show how he is revered not only as a temporal Prince but also as the common Father of the faithful. Rome, the States of the Church, all Italy is more at ease since the Revolution has been put down in Genoa.”

The Little Sisters of the Poor were the last community which Mrs. Peter brought to Cincinnati, nine years before her death in 1868.²⁰⁷

The Sisters of Charity, finding their property too small for the needs of Academy and Community, with the approbation of the Archbishop exchanged their property on Mt. Harrison and on Park Street for the historic “Cedars,” 3 miles from the city and 1 mile west of Mount St. Mary Theological Seminary. They took possession of it on March 3, giving it the name it still holds, Mount St. Vincent, Cedar Grove.²⁰⁸ Its history was written in 1845 by Mary Howitt, the English authoress, in a story called “Our Cousins in Ohio.”²⁰⁹

On April 26, Archbishop Purcell consecrated two more of his spiritual sons, the Right Reverend James F. Wood for Philadelphia,

²⁰⁷ Archives Cincinnati Archdiocese.

²⁰⁸ Archives Mount St. Joseph-on-the-Ohio.

²⁰⁹ *Ibid.*

the Right Reverend H. D. Juncker for Alton. The beautiful Gothic Chapel of Mount St. Mary's of the West was consecrated on June 24, the Archbishop's Feast.²¹⁰ Toward the close of the year, 1857, the Archbishop was appealed to in the *controversy* which arose in the Congregation of the Holy Redeemer and which led to the foundation of the Paulist Congregation. The state of the question and the Archbishop's attitude in the matter will be best learned from the following original documents:

"MOST REV. AND DEAR SIR,

The remembrance of that kindness which I and my missionary companions have received at your hands, at that time especially, when we were engaged in missionary labor at Cincinnati, and still more of the interest so warmly expressed in the missions themselves, emboldens me to address your Grace in full confidence upon a matter which not only concerns us personally, but also involves the continuance of those missions. Common rumor at least if not some more direct channel, will have brought it to your knowledge that F. Hecker is no longer a member of our order. He has been summarily dismissed by the Superior General at Rome. We love F. Hecker too much, and prize your Grace's good opinion too highly, to be willing that this untoward event should give occasion in your mind to any unfavorable thoughts either of him or of us. Permit me, therefore, to explain how little any fault of F. Hecker's has given occasion to this extreme act of severity. Our English missions have for a long time been exposed to constant danger of dying out, through the indifference, not to say, hostility of our Superiors, and from the want of an English house as a basis and centre of missionary operations. An offer of such an establishment was made, last summer by the Bishop of Newark and afterwards by the Archbishop of New York, and forwarded by the Provincial to Rome, but refused. To our still greater dismay we learned that it was the intention of the General to accept of two parish stations out of the country, one in Quebec and another in the West Indies to which English Fathers from this Province were to be sent. This involved not only our expatriation, or that of some of us, but the breaking up of our missions and the complete loss of our missionary vocation. We found also that this danger was a pressing and impending one. In such a crisis of affairs it was that F. Hecker went to Rome to expose to the General in a filial and faithful manner the true condition of things here and advocate the interests of our missions, and for this step he was expelled. The reason alleged by the General is that he went to Rome in violation of a certain circular of his forbidding subjects to come to Rome without his permission. Our Constitutions, however, provide that every subject shall have the right to go to

²¹⁰ Kelly and Kirwin, *op. cit.*, pp. 99-101.

the Superior General, and this even although permission should be refused him by his local superiors, only warning him not to do so under the influence of temptation, and without pressing necessity. This was a pressing necessity and some of the oldest and most esteemed Fathers in the Province considered that the circular, whatever might be its real value and significance, could not extend to such a case as this. The Provincial himself although, on account of the circular, he was afraid to give F. Hecker permission, said he would willingly do so, if he thought he had the power, and gave him a written statement to that effect to take with him. And yet—will it be believed—on arriving at Rome, F. Hecker was summarily dismissed and not even allowed to lay open the pressing circumstances which made his journey necessary, and justified the step. The General, moreover, reprimanded us all as accomplices of F. Hecker, with threats of expulsion and forbade us to cherish our hopes any longer. Your Grace will not be surprised that under such circumstances, we have adopted the only course still open before us, by appealing to the Holy See for protection. To be sure, Monsignor, these things are not very entertaining for a Christmas letter, but I trust that to a heart so full of Christian zeal and warm with charity, they will not prove uninteresting. I do not wish to engage your attention to matters which you will probably regard as foreign to your office, but I am anxious to prevent any hard thoughts which might be engendered by rumors of this affair, either of poor F. Hecker, or of ourselves, as if we had forgotten our duties as good religious.

There is, nevertheless, Monsignor, one aspect which these events present, which may deserve some especial interest in your eyes as an American Archbishop deeply concerned both for the welfare of your own flock and for the general good. You have heretofore expressed great satisfaction at the good done by our missions and especially in your own diocese. I suppose that these missions may seem of value to the interests of our holy Faith in America, and that it is important to the common good that they should be maintained and not suppressed, or suffered to fail. Perhaps your Grace would not scruple to state as much to the Cardinal, Prefect of the Propaganda, or some competent authority of the Church at Rome, and recommend them to protection. Such a testimonial would come most naturally from one in your Grace's responsible position, and would be of great service to the hopes of your humble friends the missionaries, who are anxious not to lose their only and plainly marked vocation of missionary labor. We beg also for your kind remembrance at the Holy Sacrifice, and the episcopal benediction at your hands. Wishing your Grace many a happy return of this holy season,

I remain with great respect

Your faithful friend and servant,

C. A. WALWORTH, C.S.S.R."

The Archbishop lost no time in complying with Father Walworth's request, for Doctor Bernard Smith wrote him on March 4, 1858:

"I saw the Cardinal Prefect and Secretary of Propaganda, yesterday. They told me they had just received your Grace's letter on Fr. Hecker's case. They were both glad to see how you spoke like an Archbishop. Nothing could give greater pleasure to Propaganda than your letter. The question is now very difficult. Notwithstanding a powerful opposition the Propaganda is determined to carry out your Grace's views. I mention this to let you know the mind of Propaganda on this question." On April 6, Father Walworth wrote the Archbishop, telling him of the favorable decision of the Holy See and sending him a copy of the Decree. "It is hard," he said, "to express how deep a debt of gratitude we feel to the American Bishops who have brought about the success of our cause, among whom, as we well know, Monsignor, you have stood foremost and friendliest, and we trust that in the future we may show ourselves worthy of such distinguished patronage, by the religious fervor of our lives, and the fidelity and energy of our labors. Of course you cannot doubt that our intention is to remain together and follow our former life and vocation, although under a new organization. Such is in fact the understanding at Rome, as well as among our friends and protectors in this country generally, and such seems to be our plain vocation. Should anything in the way of counsel or encouragement suggest itself to your mind, Monsignor, at this crisis of our affairs, we should be only too proud to hear from you, although words can add but little to the solid proof of friendship already manifested. Anything addressed to the care of Mr. George Hecker, Croton Mills, 201 Cherry, New York, would find us for some time to come Monsignor,

Your faithful son and servant,

C. A. WALWORTH (in nomine Domini)."²¹¹

At the close of 1857, the Catholic population of the Cincinnati diocese was estimated at 277,680. The following year was marked by two important events, the consecration of the first Bishop of Fort Wayne and the meeting of the Second Provincial Council of Cincinnati. The Right Reverend J. H. Luers, D.D., Bishop of Fort Wayne, was consecrated in the Cincinnati Cathedral, on January 10, 1858. Archbishop Purcell was consecrator, with Bishops St. Palais and Carrell as assistants. Doctor Orestes H. Brownson lectured in the Melodeon Hall on "Charity and Philanthropy."

²¹¹ Archives Mount St. Joseph-on-the-Ohio.

The Second Provincial Council began on May 2.²¹² When the prelates had assembled in the sanctuary, Archbishop Purcell, kneeling before his faldstool, intoned the *Veni Creator* which was sung by the clergy, and followed by the Litany of the Saints. The Archbishop then asked the concurrence of the prelates present and declared the Council open. Bishop Spalding requested a reading of certain decrees of the Council of Trent. Bishop Luers who was assisting at a Council for the first time was required according to the rubrics to make a solemn profession of Faith. Officers were chosen: Promoters, Secretaries, and Chanters. Besides the Archbishop, there were present the Bishops of Detroit, Cleveland, Louisville, Vincennes, Sault Sainte Marie, and Fort Wayne with Superiors of the religious orders. The entire week was given to important deliberations, twenty-five grave questions being placed before the assembled Fathers. The decrees of the First Provincial Council of Cincinnati and those of Baltimore were renewed and twelve others adopted at this meeting. These were approved in October by the Holy Father, Pope Pius IX. Henceforth, according to the decrees, parochial schools were obligatory; foundation Masses were to be avoided; questions on solemn and simple vows were to be decided by definite instructions from the Holy See; also questions relating to appeals from suffragans to the Metropolitan; pious associations, especially that of the Holy Childhood, were to be encouraged. The Pastoral issued by the Council gave directions concerning the manner of life and the duties of clergy and laity. It showed the obligation of supporting the clergy, of rearing children properly, of avoiding scandal and intemperance. It explained the necessity of Catholic Schools, the power of the religious press, and the means of gaining the Jubilee. The prelates took a recess on Thursday afternoon and visited St. Peter's Academy and the Boys' School and then called on Mr. Considine, the donor of the Seminary property.²¹³

The Feast of St. Edward of England, October 13, 1858, was the Silver Jubilee of Archbishop Purcell's episcopacy. The clergy and people wished it celebrated with pomp and religious ceremony to testify their gratitude for his long years of faithful service and their love for him as a missionary, a Bishop, and Patriarch of the

²¹² Archives Cincinnati Archdiocese. *Concilium Cincinnatiense II.*, habitum anno, 1858. Cincinnati.

²¹³ *Ibid.* Pastoral Letter, May, 1858. *Catholic Telegraph*, May 8-15, 1858. McCormick, Rev. P. J., Ph.D., *History of Education*. The Catholic Education Press, Washington, D. C. 1915.

West. A Solemn Pontifical Mass was offered in the Cathedral. Bishops Spalding, Luers, Juncker and Wood were present in the sanctuary. The whole Archdiocese united in showing its great Metropolitan the appreciation of his mighty works and of his sacrifices in accomplishing them.

Addresses were made to him by the clergy, by the Cathedral congregation, by the German Catholics, by the Orphans, the students of Mount St. Mary's, and by the pupils of the various schools. Bishop Wood said in his discourse: "He has indeed raised material monuments enough to perpetuate his name—such as twelve out of the thirteen Churches in the city, the great Orphan Asylums, the schools, the colleges. But his most endearing monument is built within the hearts of tens of thousands whom his agency has brought from death into life."²¹⁴ Amid the joy bells, and with letters of congratulation from all over the country, Bulls arrived naming Very Rev. Edward Purcell, Coadjutor to the Bishop of Pittsburgh. He declined the honor and responsibility and returned the documents to Rome, although word had been received that there was a disposition among the Cardinals to force the nominee to accept: "they were getting tired of the refusals here in the United States." Doctor Bernard Smith wrote the Archbishop:

"S. CALISTO ROMA,
4 DECEMBER, 1858.

MY DEAR LORD.

I duly received your Grace's favor of the 23rd of September and the 28th of October. With regard to your Brother, I regret very much that he declined the coadjutorship of Pittsburg, I regret it because I was most anxious to see him promoted; I was anxious because I know that Dr. O'Connor wanted his assistance. I fear also that it will not please the Holy Father, as it certainly has displeased the Propaganda. I have seen the Cardinal and the Secretary since the Papal Bulls were returned and they seem to be dissatisfied. I communicated to the Cardinal the reasons your Grace assigned for your Brother's refusal."²¹⁵

One of Bishop Purcell's first acts, on coming to Cincinnati in 1833, was to announce a Jubilee published by Pope Gregory XVI. This year, his Episcopal Silver Feast was a year of Jubilee also,

²¹⁴ Anniversary Address of the Priests and People of the Diocese of Cincinnati, presented at the Silver Jubilee, 1858.

²¹⁵ Archives Cincinnati Archdiocese. Archives Mount St. Joseph-on-the-Ohio.

as well as the Golden celebration of Mount St. Mary's Emmitsburg, his old charge. Great prelates, holy priests, learned divines, elegant poets, renowned orators all united in blessing the memory of their Alma Mater and the Founder, Bishop Dubois. Mother Seton's son, William, was honored on this occasion as the oldest student of the Mountain. The cornerstone of St. Francis Assisi Church was laid on November 7, on the spot made sacred in 1818 by the little church in the "Northern Liberties." The Vicar General, Father Purcell, reviewed the days from 1817 when "nine Catholic men, seven Catholic women, and four Catholic children" were all that could be gathered at Grandfather Scott's, after posting notices on street corners and having an advertisement in a daily paper. The new Mother House and Chapel, Mount St. Vincent, Cedar Grove, were blessed on November 14. The Most Reverend Archbishop assisted by the President and Professors of Mount St. Mary's sang the High Mass. The seminarists, pupils, and friends formed a large congregation. The Right Reverend Richard Whelan blessed the building. The Archbishop congratulated Mother Margaret on the success which crowned her prayers and efforts and on her energy which seemed to increase with her years. He expressed his pleasure at the erection of the fine building to the greater glory of God, the glorious cause of education and to the honor of St. Vincent de Paul.²¹⁶

²¹⁶ *Ibid.*

CHAPTER VIII

THE CATHOLIC INSTITUTE. THE IMMACULATA. THE CIVIL WAR. THE VATICAN COUNCIL

Early in the year 1859 Archbishop Purcell organized an association called the Catholic Institute, its first object being to provide a Hall in which the Catholic Societies could hold their deliberations, hear lectures, or transact business requiring the attendance of large representations of the various congregations. A site was secured on Vine and Longworth Streets and a building in the Roman style of architecture was erected with dimensions 160 by 83 feet. The Society issued stock which sold very rapidly. Chief Justice Taney had been invited to lay the cornerstone, but the letter miscarried and reached the venerable gentleman only the day previous to the ceremony. In his reply he expressed "deep regret that the delay looked like a discourtesy when he felt highly honored to be asked to visit Archbishop Purcell's city and would have been overjoyed to meet again one whom he had always held in such high respect and veneration. He thanked His Grace for the words of hope and encouragement addressed to him, words to be cherished during life and to cheer and console him when the parting hour would come, and reminded him that he was now in his eighty-third year and asked a remembrance in prayer."²¹⁷

Statistics of the Cincinnati diocese now showed baptism registrations for the year to be almost 9,000, marriages about 2,000, and deaths nearly 2,700.²¹⁸ This increase together with immigration required the building and enlarging of churches in all parts of the diocese and the Archbishop encouraged the people by his own zeal and activity. While addressing a congregation on this subject, a collection was started and some one protested that the noise might distract the speaker, but the Archbishop quickly replied "No, the clink of the coin given for the Church of God is music to my ears and gives me new spirit." As he appreciated material help, so he gave generously moral help. Bishop Bayley of Newark, New Jersey, wishing the services of Mother Seton's Daughters for his diocese and being unable to obtain a colony from New York or Cincinnati, finally decided to establish a diocesan Mother House.

²¹⁷ *History and Organization of the Catholic Institute.* Cincinnati, 1860.

²¹⁸ *Ibid.*, January 15, 1859.

Correspondence with Archbishop Purcell and Mother Margaret on the subject resulted in his sending postulants to the Cincinnati Novitiate to be trained by Mother Margaret. The five Sisters returned to Newark at the end of September, 1859, when the New Jersey Daughters of Mother Seton began.²¹⁹

A great public tribute to Mary Immaculate in Cincinnati took place on Sunday, August 21, when the cornerstone of a church in her honor was laid with imposing ceremonies by the Archbishop on Mt. Adams close to the Observatory. This was in the Archbishop's mind since the time the Honorable John Quincy Adams was invited in 1843 by the Astronomical Society of Cincinnati to lay the cornerstone of the Observatory on Mt. Ida, changed then out of deference to him, to Mt. Adams. The "Old Man Eloquent" displeased his Catholic audience by repeating old falsehoods about Galileo and the cruelty of the Popes and ended by hoping that all emblems might find a home on that Mount excepting the symbol of Popery. Archbishop Purcell resolved that a church spire would point to the clouds from that very summit and his vow was fulfilled in the Immaculata first, and later in the Holy Cross Church and Monastery, the latter being the Observatory itself whose cornerstone was laid by the ex-President. The Archbishop gave the ground for the Immaculata and stone for the building and asked all Catholics to donate liberally to its erection as a monument to God's glory in thanksgiving for the first privilege conferred on Heaven's Queen and for the benefits obtained through her by christian people. "When this Beacon Light shines over the city, let every one who sees it remember with pleasure the help he gave to place it on its watch-tower." The Passionist Fathers in charge of the Immaculata have placed a statue of the Blessed Virgin surrounded by electric lights on the "watch-tower."²²⁰ After the ceremony on Mt. Adams, the Archbishop was called East and on September 11, addressed an audience of eight thousand people assembled on Bunker Hill, Boston, to witness the laying of the cornerstone of St. Francis de Sales Church on the historic site. The Archbishop after referring to the patriotic feelings which the place evoked and arousing enthusiasm in his hearers closed his speech with the little legend that Christ after the Crucifixion

²¹⁹ Archives Mount St. Joseph-on-the-Ohio. *Letters*.

²²⁰ Archives Cincinnati Archdiocese. *Catholic Telegraph*, August 27, 1859.

travelled over all the world and blessed every spot where in future ages a temple would be reared to the glory of the Father.²²¹

Soon after his return from the East he learned that the President of his Seminary was appointed Bishop of Mobile. On December 4, the Right Reverend John Quinlan was consecrated in the New Orleans Cathedral by Archbishop Blanc, Archbishop Purcell being the speaker of the occasion and Bishops Wood, Elder, Juncker, and Lynch being present in the sanctuary.²²²

The impending calamities of Civil War were heavily pressing the souls of men and Shepherds of the flock, at the opening of the year 1861, realized the serious responsibilities coming to them and sought spiritual help accordingly. A Jubilee had been granted to the Daughters of St. Vincent de Paul on the occasion of the two hundredth anniversary of the Saint. "By a rescript dated Rome, December 16, 1860, obtained at the prayer of the Archbishop of Cincinnati and the Right Reverend Doctor Spalding, Bishop of Louisville, the Holy Father extends to all the Sisters of Charity of the United States the grace of the Jubilee granted the Daughters of St. Vincent de Paul on the occasion of the Saint's two hundredth anniversary," was the message received by the Sisters in Cincinnati. They chose for their special celebration March 25.²²³ The Archbishop sang Mass in their Community Chapel and preached. The Sisters renewed their Holy Vows "the low but distinct voices of so many Sisters ascending to Heaven with the Sacred Host, at the solemn moment of the Elevation, were the best incense of praise and prayer that could accompany the Divine Oblation." The Archbishop asked prayers in thanksgiving for the settlement of a case in litigation since Bishop Fenwick's time. Messrs. Stanley Matthews and V. Worthington were his counsel and their decision coincided with the opinion of Judge Storer, many years before, in favor of the Archbishop's claims.²²⁴ It was the celebrated *Goshorn versus Purcell Case*, and while the public gave a valuation of a half million to the disputed property, the Archbishop would have been glad to receive one-third that amount.

He begged prayers also for those to enter the coming conflict. "The President has spoken and it is our duty to obey him as head

²²¹ *Ibid.*, September 24, 1859. Archives Mount St. Joseph-on-the-Ohio.

²²² Archives Cincinnati Archdiocese.

²²³ *Catholic Telegraph*, February 16, 1861. Shea, *op. cit.*, Vol. IV, p. 549. Archives Mount St. Joseph-on-the-Ohio.

²²⁴ Archives Cincinnati Archdiocese. *Catholic Telegraph*, April 13, 1861.

of the nation. Moreover, Ohio, the State in which we are, has also spoken on the subject. It is then our solemn duty as good and loyal citizens to walk shoulder to shoulder with all our fellow citizens in support of the national honor." This was the counsel Archbishop Purcell sent forth to his people after the proclamation of war. The President's Proclamation was dated, Washington, April 14, and signed Abraham Lincoln, President, and Wm. H. Seward, Secretary of State. Governor Dennison of Ohio wrote his Proclamation and call for Volunteers on April 15. He promised the President that Ohio would furnish the largest portion of the required force.²²⁵

In the Third Provincial Council of Cincinnati which began its sessions on Sunday, April 27,²²⁶ the Archbishop, in his opening address, called attention to the sad spectacle never before witnessed in our glorious republic since the proud day when it gained high rank among the nations. He said:

"The iron bands of our highways, which we once fondly hoped would link us in indissoluble union, and the noble rivers which bear the rich product of our land and the creations of our sciences and arts to our respective marts and homes, have failed to keep us what God and our Fathers intended us to be—one people. In the midst of the most formidable preparations of our fellow citizens for mutual destruction, the Church in this her peaceful meeting gives us a glimpse of the peace of the Heavenly Jerusalem. She renews the blessings of the 'Truce of God.' We pray God that hostilities may cease, that wiser and better counsels may prevail and that the great heart of this magnificent land, which our Council represents, may send its throbbing pulse of fraternal love to the most distant extremities of our common country."

Bishops Le Fèvre, Rappe, Spalding, Carrell, Baraga, and Luers with the Superiors of the religious orders took part in the Council. Twelve decrees were adopted and these were approved by Pope Pius IX on December 8, 1861.²²⁷

Archbishop Purcell, in the beginning of the war, was very cautious in his political views, but having studied the question carefully, he became an earnest supporter of the United States government and boldly proclaimed his sentiments although he knew that many of his flock adhered to the party in the North

²²⁵ *Ibid.*, April 20, 1861.

²²⁶ Archives Cincinnati Archdiocese.

²²⁷ *Ibid.*

against the war. In order to show his feelings of loyalty, he ordered the United States Flag to be placed on the spire of the Cathedral, 225 feet high, and this was regarded not only as a fearless expression of his views, but as a severe rebuke to the Know-Nothingism which acted so maliciously at the time of Archbishop Bedini's visit.²²⁸ The *Catholic Telegraph* edited by Father Purcell had opposed, at first, coercing the seceding states but later, it advocated the whole policy of the government at Washington. Almost simultaneous with the call for troops was the request for nurses and following closely, the Army Chaplain. Early in May and June, Sisters of Charity had gone to Richmond, and to Camp Dennison and Archbishop Purcell had sent three priests to minister to the wants of the soldiers.²²⁹ The Theological Seminary gave two of its professors to the service of the country, Mr. E. P. Scammon as Brigadier General and Dr. Charles O'Leary as Surgeon. When General Rosecrans received word to hasten from New York to West Virginia, his brother, the Reverend Sylvester H. Rosecrans, also had a message—Bulls from the Holy Father appointing him Auxiliary Bishop of Cincinnati. Archbishop Purcell feeling the effects of long years of unbroken labor, had asked this favor of the Holy See.²³⁰ Bishop Rosecrans was consecrated Bishop of Pompeiopolis on March 25, 1862 in the Cincinnati Cathedral.²³¹ Archbishop Purcell assisted by Bishops Spalding of Louisville and Luers of Fort Wayne consecrated the new prelate. The Bishops of Covington and Vincennes were in the sanctuary. Bishop Rosecrans began at once the work of visitations, confirmations, and had the care of the diocese during the Archbishop's visit to Rome where he attended the canonization of the Japanese Martyrs, by invitation of the Holy Father. He reached Rome in twenty days after sailing from New York. The American College had thirty-six students. In its chapel the Archbishop sang High Mass, during which singers from the Sistine Chapel joined the College choir. The Holy Father was greatly interested in the war conditions of the United States and was pleased to learn that the Sisters of various orders had gone forth to nurse the soldiers. The Archbishop did not prolong his

²²⁸ *Catholic Encyclopedia*, Vol. XII, p. 571.

²²⁹ Archives Mount St. Joseph-on-the-Ohio.

²³⁰ Kelly and Kirwin, *op. cit.*, pp. 234-240.

²³¹ *Catholic Telegraph*, March 26; April 2, 1862.

stay in Europe, for this was his second trip within a year. At his decennial visit, a year previous, the Holy Father had made him a member of the Noble Society of Rome and created his mother the Countess Joanna.²³² He returned to Cincinnati on Friday, August 22, bringing the learned Doctor Francis Joseph Pabisch for the Seminary. The train on which he came was delayed all along the line by deputations from the cities of his diocese. Mayor Hatch had sent as a bodyguard two platoons of police to walk on either side of the prelate's carriage, while a military escort from the 10th Ohio marched in front. All the church bells pealed forth merrily from the time of the arrival until the procession reached the Cathedral.²³³ Within a few days after his arrival the Catholic Societies asked him to give a lecture for the benefit of St. John's Hospital. He replied "I cannot refuse anything to the devoted Sisters who care for our sick and wounded soldiers, on the battlefield, on the rivers, and in St. John's Hospital."²³⁴

Cincinnati made a brave resistance to the attack of Generals Kirby Smith and Heath, on September 10. A short time before this the city was under martial law and a state of suppressed excitement prevailed because General Boyle, military commandant in Kentucky, sent word that Morgan the Raider, leaving ruin in his wake, was marching rapidly toward the Ohio and Cincinnati. Governor Tod of Ohio and Mayor Hatch of Cincinnati conferred with Governor Fisk and Adjutant General Fennell of Kentucky, and in less than two hours armed men were crossing the Ohio on their way to Lexington. The President had sent an order on the factory of Miles Greenwood for as many heavy guns as might be required.²³⁵ Morgan changed his direction and passed by Cincinnati.²³⁶ The Archbishop wrote, September 15, 1862:

"The big scare of Louisville and Cincinnati is past for the present. Father Collins went to Louisville to look after things there, but they talked so of 'Yankees' he found the place one where 'he might have to hurt some one,' so he skedaddled in six hours."²³⁷

Mount St. Mary's of the West lost on April 20, 1863, its gifted President, Very Reverend Wm. J. Barry, who died at the early age

²³² Archives Mount St. Joseph-on-the-Ohio.

²³³ Archives Cincinnati Archdiocese.

²³⁴ *Ibid.*, Archives Mount St. Joseph-on-the-Ohio.

²³⁵ *Ibid.*

²³⁶ *Ibid.*

²³⁷ Archives Cincinnati Archdiocese.

of twenty-eight years. He had given promise of a very brilliant future as a writer, orator, scholar, and professor, both at Emmitsburg College and in the Propaganda, Rome.²³⁸ In his Pastoral Letter, dated May 10, the Archbishop appealed earnestly for generous contributions to the Seminary. Rev. Francis Jos. Pabisch, D.D., LL.D., who had come from Europe with the Archbishop in 1862, became President of Mount St. Mary's and held the office until his death in October, 1879.²³⁹ The proposed Normal School which the Archbishop had in contemplation before the opening of the war again occupied his attention. Its object was the training of Catholic teachers. All the scholars of the diocese, especially Bishop Rosecrans, Father Gilmour, and the officers of the Catholic Institute, felt great interest in the success of the work and lent efficient aid. The Archbishop, on the vigil of Pentecost, published a Pastoral Letter explaining its scope, and asking the cooperation of clergy and people.²⁴⁰

The summer of 1865 deprived the diocese of Cincinnati of two remarkable clergymen, Fathers MacLeod and Collins.²⁴¹ The Reverend Donald Xavier MacLeod, Professor of Mount St. Mary's of the West and pastor of St. Vincent de Paul Church, was well known in the literary world. He was a contributor to the *Knickerbocker* and wrote the *Life of Mary, Queen of Scots*, *Sir Walter Scott*, *Bloodstone*, *Pynshurst*, *Our Lady of Litanies*, and *Devotion to the Blessed Virgin in North America*. He was a Presbyterian minister first, then became an Episcopalian and was ordained by Bishop Levi Silliman Ives of North Carolina, in Brooklyn. Not satisfied, he entered the Catholic Church, as did Bishop Ives also. The church in which Bishop Ives ordained Father MacLeod became in later years the Church of St. Charles Borromeo, where they met afterwards as Catholics. Father MacLeod became a Catholic priest in 1860. Death came to him when carrying the Blessed Sacrament to a sick woman. Being obliged to cross several railroad tracks, and seeing the cars rounding the curve where he was walking, he stepped to the next track and was immediately struck and rendered lifeless. When his body was found, his hand was covering the pyx containing the Blessed Sacrament.²⁴² Hardly

²³⁸ Kelly and Kirwin, *op. cit.*, pp. 234-240.

²³⁹ *Ibid.*

²⁴⁰ *Catholic Telegraph*, June 22, 1861, December 16, 1863.

²⁴¹ Archives Cincinnati Archdiocese. Kelly and Kirwin, *op. cit.*, p. 213.

²⁴² *Catholic Telegraph*, June, Aug., 1865. Kelly and Kirwin, *op. cit.*, p. 221.

two months later, the Very Reverend Edward T. Collins, the Vicar General died. A link between the two great colleges, Mount St. Mary's of the East and of the West, he was loved and revered by all. He was a perfect priest, a man of rare literary taste, a remarkable collector of antiquities, and a model citizen. In the early days of the city he had joined the Volunteer Fire Corps, and always at the sound of the fire alarm he would rush to his clothespress and, donning his helmet and firecoat, hasten to the scene of trouble.²⁴³ Bishop Lamy, of Santa Fe, New Mexico, a pioneer missionary of Ohio, wished help in his far-off field of labor, and wrote the Archbishop explaining his needs and begging his intercession with the Sisters of Charity. Bishop Lamy had come from Europe at the Archbishop's cry for assistance, in the early days. Gladly, therefore, and gratefully, after the Diocesan Synod in the spring, the Archbishop hastened to the Mother House of the Sisters of Charity and eloquently pleaded for his friend and asked for volunteers. So many and generous were the offers that the merit of obedience was added to the voluntary sacrifice, when Superiors named the four Sisters who were to take the journey to the Indian hunting ground. This was one of the first acts of Mother Regina, elected to the office of Mother Superior in July. The Archbishop sent the glad news to Bishop Lamy and asked directions for the journey.²⁴⁴ He wrote Mother Regina from St. Martin's, August 8, 1865:

MY DEAR MOTHER REGINA:

Enclosed, or accompanying, please find the letters giving the best route to be taken by the four Sisters, on their way to New Mexico and a letter to Bishop O'Gorman. I hope the travellers will find a welcome from Religious Communities in St. Louis and Leavenworth. If they do not leave before the 17th, I hope to see them again, as the retreat here closes on the 18th. We shall want as many Sisters as before, this coming year at the Seminary, as the *Bishop* so kindly and meritoriously resumes his place there.

This is my first letter to you as Mother Superior. May you be signally blessed and eminently successful in your responsible office. I have constant work here to do, also during the retreat. May Heaven grant the light and grace without which our poor human efforts are worth just nothing.

God bless you and all under your care.

Your devoted Father in the Sacred Hearts of Jesus and Mary,
J. B. PURCELL.²⁴⁵

²⁴³ Shea, *op. cit.*, Vol. IV, p. 553.

²⁴⁴ Archives Mount St. Joseph-on-the-Ohio.

²⁴⁵ *Ibid.* Bishop Rosecrans kept his position as professor.

The Sisters left the Mother House on August 21 and met in the various cities the hospitality desired for them by their spiritual Father.²⁴⁶ After stopping at St. Louis, Omaha, Denver, Maxwell's Ranch, and other places on the trail where the Prairie Schooner rested, at last they reached the "City of Holy Faith," their own abundant supply of Faith, Hope, and Charity being necessary for the experiences awaiting them. From the Sisters of Loretto they received a warm welcome and, for many, many weeks, almost the necessities of life. The Bishop was not at home, but the best he had, his adobe "palace," was given to the Sisters.²⁴⁷

Colonel James F. Meline, former American Consul to Brussels, a writer of note, especially for his crushing exposure of Froude's falsifications in regard to Mary, Queen of Scots, wrote:

"The Sisters of Charity—four of them—from Cincinnati have a Hospital, Orphan Asylum and Free School, and are of the same good and devoted class of women so well known to the wounded soldiers of the Army of the Cumberland and the sick strangers in all our large cities. Their Hospital here, I am told, is likely to be a sinecure. New Mexico is too healthy for its success. But the Sisters have their hands full with orphans, aged, infirm, and poor scholars. When we think of these heroic women taking up their line of march like a soldier's forlorn hope, crossing desert, confronting every danger, falling in the ranks, or dying at their posts, with no name to leave for a bulletin, and all for neither honor, money, glory, nor fame, but for the sake of God and suffering humanity, I must confess that I for one become impatient at the exaggerated praise of Florence Nightingale. I do not wish to detract one iota from her real merit, but we have, in this country alone, a thousand nobler women than Florence Nightingale, in their graves—a thousand more following in their paths of Heavenly Charity."²⁴⁸

Reverend Edward Fitzgerald, nominated Bishop of Little Rock, wished that this honor and burden might not be imposed on him, and asked Archbishop Purcell to intercede for him at Rome. Reverend Doctor Smith, in his reply to the Archbishop on May 21, 1866, says:

"I duly received your kind favor of the 27th of last March. I translated the letter of the Right Rev. E. Fitzgerald for His Eminence. I regret to tell you it was too late. The Holy Father had confirmed his election. Besides, the Cardinal does not

²⁴⁶ *Ibid.*

²⁴⁷ *Ibid.*

²⁴⁸ Archives Cincinnati Archdiocese. Archives Mount St. Joseph-on-the-Ohio.

consider the reasons sufficient for a dispensation. The Brief for his consecration has been sent off. You will be glad to hear the Holy Father is in good health. Better than when you saw him. If the state of Europe permits it, he will invite all the Bishops to Rome for the 29th of next June. I hope to see your Grace then. It is hard to foretell the fortune of Italy. As it is now, it cannot last. Napoleon unless prevented by an armed Coalition will change both the map and the land of Europe." Bishop Chatard wrote about the same time: "The papers which your Grace forwarded to Rome relating to the Bishop of Little Rock were duly received and placed in the hands of His Eminence Cardinal Barnabo. We are having just now rather gay times in Rome on account of the new Cardinals. They are five in number: Cardinals Cullen, Hohenlohe, Bilio (Barnabite), Matteucci, and Consolini. In the Consistory yesterday, His Holiness made known the nominations of Bishops Hennessy of Dubuque and Fitzgerald of Little Rock. Cardinals Cullen, Hohenlohe and Bilio have been holding their reception in the Quirinal and it has been well attended. Of course the English have been to pay their respects to the Cardinal of Dublin—and everything goes on well. I was bold enough to say to His Eminence that I thought I was justified in offering the congratulations of our Archbishops and Bishops. Of course he understood it as an expression of my knowledge of the satisfaction, which his election would give to the Church of America. The Bishop of Galveston is here, he will remain a few days longer. On Sunday we expect the war to break out between Italy and Austria, as Lamarmora has sent a declaration of war to that effect to the Archduke Albert. People here look forward to a long and bloody war. Some think that the Italian Kingdom will be the greatest sufferer. In fact there is a great deal of wild talk and uncertainty. In Rome things are quiet. His Holiness is in excellent health . . .

"Wishing every success to the Council, I have the honor to be

"Your Grace's obedient, humble servant,

"S. M. CHATARD."²⁴⁹

Bishop Fitzgerald was consecrated on February 3, 1867.

The work of Sister Anthony and her companions during the Civil War had attracted the notice of the public and this, together with the charity performed in the quiet of old St. John's, was now to bring forth fruit. Two non-Catholic gentlemen, Mr. Joseph C. Butler and Mr. Lewis Worthington, bought the United States Marine Hospital for \$75,000 and presented the deed to Sister Anthony on her fiftieth birthday, August 15, 1866. The building had been erected by the Government at a cost of \$300,000.²⁵⁰

²⁴⁹ *Ibid.* *Letters.*

²⁵⁰ Archives Mount St. Joseph-on-the-Ohio. Shea, *op. cit.*, Vol. IV, p. 554.

Even during the period of war the activities of the diocese were remarkable, but at the close of hostilities, churches were built in many places, schools opened, and academies filled to their utmost capacity with pupils from the southern states. The Seminary, too, was in a flourishing condition, and the Colleges conducted by the Jesuit, Holy Cross, and Franciscan Fathers in Cincinnati and by the Brothers of Mary in Dayton, as well as the Novitiates of the Dominicans and of the Precious Blood Fathers, and the charitable institutions, were all showing the vigor of Catholicity in southern Ohio. Statistics obtained for the Second Plenary Council of Baltimore accredited the See of Cincinnati with an Archbishop, an auxiliary Bishop, 150 priests, 181 churches and a proportionate number of parochial schools. The Council met on October 7, 1866, and was presided over by Most Reverend Martin John Spalding, Apostolic Delegate. Six other Archbishops and thirty-nine Bishops were present. The question of establishing a Catholic University like that of Dublin was discussed, also the manner of reaching the colored people made free by the late war. The eloquent sermons of Archbishops Purcell, Spalding, McCloskey, and Kenrick and those of several of the Bishops were printed in this country and reprinted in Europe. President Johnson attended the closing session of the Council.²⁵¹

In June, 1867, the Centenary of St. Peter's martyrdom was celebrated in Rome. The Archbishop journeyed to the Eternal City for this memorable occasion. His letter from Ancona, July 10, 1867, gives us an idea of the Holy Father's daily life.

"MY DEAR MOTHER REGINA,

"This morning I thought of you and of all the dear Sisters, when I had the inestimable privilege of saying Mass in the Holy House of Loretto, at the Altar said to have been blessed by St. Peter, before the statue—all black—attributed to St. Luke, who was so devoted to our Lady, and I applied my pectoral cross to the saucepan or dish now encased in gold, which was so often in the hands of the Blessed Virgin, St. Joseph, and our Divine Lord in His childhood, to which a Plenary Indulgence is attached for all who kiss the said article. I kissed the chimney on the right and left cheek over the hearth where Heaven's Queen cooked the meals for Heaven's Prince and St. Joseph, and herself and the poor who were always welcome. Then I placed medals and beads in the pan, and these are highly indulgenced. I shall have a medal

²⁵¹ *Ibid.*, pp. 715-720. BROTHER JOHN E. GARVIN, S. M. *The Centenary of the Society of Mary*, Dayton, O., 1917

for each of the Sisters and a medal blessed by the Pope for every one of the dear little orphans.

"With 480 bishops and 10,000 priests from France, in Rome, you will not wonder if it was no easy matter to get the ear, or occupy the attention of His Holiness for a moment. It was a charity not to take an instant of his time. With such oppressive weather and crowds more than enough to fill over and over again the 1,000 apartments of the Vatican, all pressing, not for an audience, but to kiss his hand, or the cross on his slipper, he was almost suffocated.

"He was truly paternal to all, and when Irish priests, hardly less importunate than the French Abbés, thronged around him, he asked Father Kirby, the saintly Rector of the Irish College, how 'Patienza' was pronounced in English, and then said it to the jostling, eager sons of St. Patrick, always so devoted to the Holy See and the Vicar of Christ. He will surely be one day canonized and I have for you a piece of his robe given me by Mgr. Talbot. You know already he told his Master of Ceremonies to have me immediately at his right hand at the throne when he said Mass on the great centenary at St. Peter's. I assure you, if I felt happy, I felt deeply humbled at my littleness in such a place. Bishops Wood, Rosecrans, Bayley, Rev. Mr. Lancaster, and the charming Peyton Boyle came with me here, or, I with them.

"Since leaving Rome, the spiteful Victor Emanuel, as if there was cholera in Rome, which there is not, has had us fumigated in every little or large town in his usurped dominions. A horrible ordeal of villainous odors, compounds, and chemicals—and priests from Italy are obliged to spend seven days in quarantine before they can return to their homes from the visits to the Tombs of the Holy Apostles."²⁵²

On his return from Europe his first visit to the Sisters of Charity was one of condolence because of the report that the train of Archbishop Lamy had been attacked by Indians and the Sisters taken captive, on their way to New Mexico. God in His mercy spared all.²⁵³

At the opening of his Seminary in September, the Archbishop distributed to the twenty-three theologians copies of the New Testament in Latin and, to the other 107 students, rosaries and medals blessed by the Holy Father. The Bishop of Natchez, Right Rev. Wm. H. Elder, conducted a retreat for the clergy in August after which a Synod was held. It was decided that a new wing would be added to the Seminary. Mr. Reuben R. Springer,

²⁵² Archives Mount St. Joseph-on-the-Ohio.

²⁵³ Archives Mount St. Joseph-on-the-Ohio.

who had recently given \$5,000 to the House of the Good Shepherd, contributed \$10,000 toward the addition, and Mrs. Springer gave \$1,000. As the clergy and people subscribed generous amounts the cost of the building was assured. For fifteen years, Mount St. Mary's Seminary had supplied chaplains for the Mother House of the Sisters of Charity with rich spiritual and intellectual gain to the Sisterhood and Academy, but with the closing of the Seminary Chapel to the public, the Sisters lost this privilege.²⁵⁴ St. Lawrence Church was begun by Rev. John M. Bonner, who had lately returned from St. Sulpice, Paris, and he and other professors attended to the congregation until the appointment of Rev. Doctor Richter as pastor of St. Lawrence and resident Chaplain at Cedar Grove. Until the mitre of the Grand Rapids diocese was presented to Bishop Richter in April, 1883, he presided over both places giving to the inmates of Mount St. Vincent not only his spiritual ministrations but the riches of his scholarly attainments.²⁵⁵

On March 3, 1868, Bishop Rosecrans was installed first Bishop of Columbus, Ohio. Archbishop Purcell's original diocese was now divided into several parts, each governed by one of his own spiritual sons and consecrated by him. The Church in the West had not only struck its roots firmly into the ground but had also sent forth enlivening shoots to other sections of the country, and it was the hand of Archbishop Purcell which had moulded her destiny and his foresightedness that had directed her movements.

In September, the Archbishop had several conferences with the Public School Board of Cincinnati on matters relating to methods not just to Catholic citizens. His stand drew forth from the Rev. A. D. Mayo three lectures on "Religion in the Common Schools," and many articles in the daily press. The discussion was still in progress when the Archbishop left for Rome.²⁵⁶

In his seventieth year, still fresh and active, and with unabated zeal, he sent forth his Pastoral asking for the prayers of his people to direct the great Council of the Church to which all the Bishops of the Catholic World had been invited by the Sovereign Pontiff, Pope Pius IX. A Jubilee for this purpose began June 2, to continue until the close of the Council.²⁵⁷

²⁵⁴ *Ibid.*

²⁵⁵ Archives Cincinnati Archdiocese.

²⁵⁶ *Religion in the Common Schools.* Cincinnati, 1869.

²⁵⁷ Archives Cincinnati Archdiocese.

Before his departure for Rome he permitted the Sisters of Charity to purchase the "Biggs Farm" for a Mother House and Novitiate and appointed the Reverend Thomas Sebastian Byrne, Chaplain and Confessor for the community. The Ladies of the Sacred Heart established their first house in the Cincinnati diocese, at this time. The Archbishop left Cincinnati on October 14, to attend the Ecumenical Council of the Vatican, which began on December 8, 1869, and adjourned on July 18, 1870. As a representation of the entire world, it far exceeded all previous councils, and in number of Bishops, at least 800 being present, it was equal to the Second Lateran Council assembled by Pope Innocent II, in 1139, with 1,000 prelates in attendance. No more remarkable event occurred in the nineteenth century than this great Council of the Church. The Bull of convocation was published during the summer of 1868, and to expedite affairs and not detain the Bishops too long from their dioceses, committees of chosen theologians were selected to prepare the matter to be discussed. There were seven of these "commissions" and within the Council seven "deputations," all chosen by the Council excepting one—"Pro recipiendis et expendendis Patrum propositionibus," chosen by the Pope. Objections and amendments had to be given in writing to the responsible deputation. Very Reverend Doctor Corcoran of Charleston, South Carolina, was one of the theologians to the Pope. The Bishops of the Orient were the first to arrive, even in October, and before the latter part of November, 500 Bishops had reached the Eternal City. Never before in the history of the world was there seen such a gathering of prelates from the uttermost parts of the earth. Every country of Europe excepting Russia had a strong representation. There were forty-nine Bishops from the United States, eighteen from Canada and the British Possessions, and forty from Mexico and South America. Africa, Egypt, India, Thibet, China, Japan, Australia, New Zealand and the islands of the Pacific—all were represented and by chosen men holding posts of dignity, responsibility, and authority. Archbishop Purcell, in this august body, held the position of oldest Archbishop by rank.

He wrote from Rome, November 28, 1869:

"MY DEAR MOTHER REGINA:

"A few lines from your far away spiritual Father will not be unacceptable to you, nor to any of the good Sisters. It seems to

me already a long time since I left home, and the 29th of next June, which we hope to be the close of the Council, appears to be still further in the distant future. But it is for duty and not for pleasure that we have left the scene of our labors abroad, and assume those that await us here.

"This forenoon we had an audience from His Holiness, and we all remarked that he had never in the memory of us who had known him longest, looked better. His countenance was clear, his eyes bright, his form erect, his mien cheerful, his welcome and his blessing to us and all our clergy, communities, congregations, most cordial. We were thirteen on the list, but as the Romans and even the Americans count this number unlucky, one was absent, fortunately, and we were only the reputed lucky number presented. His remarks to us embodied quite a variety of subjects, but as talking tongues had borne to His Holiness an idle tale of lack of discipline in the American College, and he alluded to it as a fret, I took the liberty to assure him it was not so, that there is not in Rome, or anywhere else, a Seminary where discipline is better observed, or where students are more fervent and exemplary, appealing to Rev. Dr. Corcoran who was a student in the College an entire year, and to all the Bishops present, for the truth of my assertion. The Holy Father said 'Deo Gratias!' . . . Solemn High Mass this morning, first Sunday of Advent, was sung by the Patriarch of Antioch. The Holy Father was on his throne. The Blessed Sacrament was exposed for the Forty Hours Devotion. The sermon was preached by a Dominican in Latin. It was a beautiful discourse of fifteen minutes. The preacher compared the Pope to the Savior coming to judge the world at the last day, the Holy Father surrounded by the Angels of the Churches of all the world—as Christ will be by those of Heaven—condemning lies, heresy, and hypocrisy, and consoling the truthful, the merciful, and the just. The Pope granted the Plenary Indulgence, and filled the great Basilica when he gave Benediction. After Mass there was a procession of the Blessed Sacrament borne by the Holy Father, followed by three or four hundred Bishops with large wax candles in their hands, one of which I keep to be lighted when I am dying, if God so will. An Englishman in the crowd remarked that it was worth a lifetime to witness such a scene. Archbishop Odin is exceedingly feeble."²⁵⁸

With the permission of Cardinal Patrizi, Cardinal-Vicar of the Holy Father, the Archbishop gave Mr. Geyer, a student from Cincinnati, ecclesiastical tonsure on Sunday, and the four Minor Orders on the Feast of St. Andrew.

The Archbishop's birthday, February 26, 1870, was celebrated by the Cincinnati students at the American College, Rome, by

²⁵⁸ Archives Mount St. Joseph-on-the-Ohio.

an address and presentation of a handsome set of breviaries. He received also a handsome mitre from the Countess Pourtalis, embroidered in arabesques with nine of the purest amethysts, large as plums, on each side, and the inscription "In Fide vivo" on a scroll.²⁵⁹

A letter from Rome dated February 12, 1870, and written to the *Catholic Telegraph*, states:

"Yesterday there was a meeting of the American Bishops in the College, which lasted over two hours. The matter under consideration was of importance. I would inform you of its character if I knew what it was, but as I don't I can only assure you that the meeting took place. . . . I presume you have heard of the protests which have been presented to the Pope against promulgating the dogma of personal infallibility, of having it considered an article of faith. The first protest was signed by a number of German and French Bishops and the Archbishop of St. Louis; the second was signed by a large number of the American Bishops—Archbishop Purcell heading the list. Many of the American Bishops declined to sign the latter, but another one, not so strong in phraseology, has met the approval of those who declined to sign the first one. Few of the American, Canadian, English, or Irish Bishops are in favor of the dogma. Archbishop Connolly is its principal opponent from Canada. The Archbishops and Bishops who are not in favor of the dogma were not the initiators of the petition business. Archbishop Manning initiated this new system in matters relating to the Church, but he has not been able to obtain the signatures of one-half the Bishops. . . . Many preachers have spent a deal of time explaining the differences between infallibility and impeccability as if every member of the Council was ignorant of his Catechism."²⁶⁰

On Low Sunday, the preamble and first four chapters of the dogmatic constitution *de Fide Catholica* were irrevocably disposed of, and the withdrawal of the veil of secrecy from that portion of the *schema* removed from the minds of many, doubt and misgiving, and rewarded the patient hope of the faithful.

On April 29, the Fathers passed from Faith to Discipline and began the discussion of the reformed *schema* on the Little Catechism, a subject which received a large share of attention. The general congregations were resumed on May 13, when the oral discussion commenced on the great and fundamental question *de Romani Pontificis Primatu et Infallibilitate* comprised in a

²⁵⁹ Archives Cincinnati Archdiocese.

²⁶⁰ Archives Cincinnati Archdiocese.

preamble and four chapters and forming the first part of the dogmatic constitution *de Ecclesia Christi*.²⁶¹

The Bishop of Poitiers opened the discussion with a clear exposition and vindication of the substance and form of the text. The next day, the Cardinal Vicar of Rome, the Venerable Constantine Patrizi, commenced the discussion followed by Archbishop Alemany of San Francisco and others. On Tuesday, the Primate of Belgium addressed the Fathers; on Wednesday, the Archbishop of Saragossa and several Cardinals; on Thursday, Cardinal Cullen of Dublin; on Friday, the Primate of Hungary and Archbishop McHale; on Saturday, Bishop Leahy, the Bishop of Strasburg and others. Up to the second of June, the only English-speaking Bishops who had addressed the Council were Archbishops Purcell, Spalding and Kenrick, Bishops Verot and Whelan from the United States; Archbishop Connolly from Nova Scotia; Archbishop Manning, Bishops Ullathorne, Vaughan, Clifford and Errington, of England; Cardinal Cullen, Archbishop McHale, Bishops Leahy, McEvilly, and Keane of Ireland.

On every question from the beginning of the Council, there was prolonged and animated discussion, but never was more dignity manifested in any deliberative assembly. In the congregation of the 25th England and Ireland had the whole field to themselves. Archbishop Manning's speech was three minutes shorter than that of Cardinal Cullen, who gave the longest address of the whole Council and without notes. He spoke for an hour and forty-two minutes. On the 30th, the Archbishop of Baltimore spoke for fifty minutes, and on the 31st, Archbishop Purcell, neither using notes. Archbishop Connolly addressed the meeting after Archbishop Purcell.

On June 15, the discussion of the fourth chapter concerning the infallibility of the Roman Pontiff was opened. The difference of opinion existing among the Bishops is a fact of history. The prelates acted with a conscientious conviction of the justice of the cause they defended. They were bound in conscience to declare their opinions and to use all lawful influences to make them prevail.

There were three classes of dissentients:

1. The *Gallicans*, who taught the opposite of the proposed dogma.
2. Those who believed the doctrine but did not think it capable

²⁶¹ Cf. *Catholic World*, Vol. X, p. 11.

of definition, because the tradition of the Church was not sufficiently clear on that point.

3. Those who believed the doctrine and thought it capable of definition but who considered that the definition would be perilous to the Church and who, for the sake of peace and the good of souls, would have it postponed. This third class was called "The Inopportunist," and Archbishop Purcell was one of the leaders. It embraced about one-fifth of the Bishops.

The Roman correspondent to the *Catholic Telegraph* wrote, June 30:

"The Discussion of the Schema involving the Dogma of Infallibility is now closed. It has continued three weeks and a large number of Prelates, both in favor of the Definition and against it, have spoken. On the 31st of May, among the speakers was the Archbishop of Cincinnati who has been highly complimented by both sides for the strength of his arguments, the eloquence of his address, and the easy grace and classical elegance of his Latinity. One of the Fathers expressed his surprise that His Grace should have preserved intact amid the distracting missionary labors of forty years the elegance of deep scholarship."²⁶²

On the same date the Archbishop wrote:

"We have not yet come to a vote on the infallibility question. It has made many anxious minds and restless nights or nights restless. The Archbishop of Halifax thinks he must have walked a hundred miles pacing his room, unable to sleep, for the past six months. He feared he would lose that Faith of which he had never had a doubt before coming to the Council. God will bring all out right at last, as I firmly believe. I would have left Rome this morning had I not been too suddenly and violently attacked with one of the Roman ailments, but you know how soon I rally from those attacks, so I trust I shall leave Saturday or Monday, to sail from Brest with Archbishop McCloskey and to see you, please God, in August."²⁶³

The *Catholic Telegraph* announced at this time: "In a few days we expect to hear the result of the discussion on the question of infallibility. Whatever the decision may be, it will be the voice

²⁶² *Catholic Encyclopedia*, Vol. XV, pp. 303-309. MacCaffrey, Rev. Jas., *History of the Catholic Church in Nineteenth Century*. Vol. I, pp. 438-469, St. Louis, 1909. *Catholic Telegraph*, August, 1870.

GIBBONS, JAMES CARDINAL, *Retrospect of Fifty Years*. Vol. II, p. 129, Baltimore, 1916.

FARLEY, JOHN CARDINAL. *The Life of John Cardinal McCloskey*, pp. 284-289. New York, 1918.

Catholic Historical Review. *Missionary Society of St. Paul*.

²⁶³ Archives Mount St. Joseph-on-the-Ohio.

of the Holy Ghost speaking to the faithful who will accept it with the ready obedience which their Divine Faith imposes. Though there will be, in all probability, no formal prorogation of the Council during the summer months, the Archbishop has received permission to return home.²⁶⁴ They who have conscientiously opposed the Definition, for many divers reasons, will bow their human learning and judgment to the Illuminating Spirit that reveals to them a supernatural truth thus made more certain than the simplest axiom of human science. They will subscribe with their hearts as well as with their hands, and they will defend Papal Infallibility when made an Article of Faith with that noble candor, marked sincerity, and distinguished learning which brought to them honor in their former opposition. After the promulgation of God's decree that, in all time to come, the Vicar of Christ must be held to be infallible when speaking to the world, *ex cathedra*, they will be as strong and zealous in its defense as its first supporters through the same spirit of fidelity. If the Definition be proclaimed,—discussion of the truth will be closed, for then the Council shall have spoken and the Council is infallible. On August 4, the *Catholic Telegraph*, the official organ of Archbishop Purcell announced: "The Infallibility has been unanimously adopted, with only two dissentient voices. The dogmatic definition of the Primacy, of its perpetuity, and the supreme jurisdiction of the Holy See over the whole Church, closes forever the school of Gallican doctrine. Gallican liberties making the Church the handmaid of civil powers are now condemned as heretical."

When the general, though not final vote was taken on July 13, 601 Fathers were present. Four hundred and fifty-one voted *placet*; sixty-two, *placet juxta modum*; eighty-eight, *non placet*. On the 18th of July, one day before the outbreak of the Franco-Prussian War, under the Presidency of Pope Pius IX, 435 Fathers of the Council assembled and the final vote was taken. All voted *placet* excepting two, one of whom was Bishop Fitzgerald of Little Rock, Arkansas. The Archbishop had left Rome before the final vote on the Infallibility, and the world at large, especially the press, felt great interest and curiosity as to his utterances on the subject, since he was known to be a strong member of the minority. He was invited to give a lecture in the Catholic Institute Hall, on his

²⁶⁴ *Ibid.*

return to Cincinnati, and his clergy felt that it would be an occasion of extreme importance. It was discovered that five of the largest newspapers of New York had sent reporters to take his speech, and the telegraph wires between Cincinnati and New York had been chartered for five hours, the night of the lecture, to transmit his expressions for the next morning's papers. The Archbishop was not aware of this and the priests wished him to be forewarned, but were reluctant to offer advice. Finally, they selected for the delicate task one of their number who shrank from it on account of his comparative youth. Assured that the Archbishop would receive it well from him and feeling that the affair was urgent, he called on the Archbishop, who expressed pleasure at seeing him and asked to be taken for a drive on some road where they would meet nobody. On the way, the Archbishop remarked: "You know I must speak tonight at the Catholic Institute and I am in doubt what subject to select. Would you make a suggestion?" This was the clergyman's opportunity and he used it, asking, "Do you know, Archbishop, that reporters are here from New York and that the telegraph line is engaged for several hours to transmit your lecture?" Replying that he knew nothing of the arrangement, he asked again what topic would be suitable. The priest reminded him of the public interest in his attitude toward the Infallibility question, and said: "This is your chance to tell the world your views. In a few short sentences, make your position very clear and then let your lecture develop your statement." The Archbishop's opening words at the Catholic Institute that night were: "I am here to proclaim my belief in the Infallibility of the Pope, in the words of the Holy Father defining the doctrine." One of the Cincinnati daily papers expressed its disappointment that Archbishop Purcell yielded so readily, but the lecture was a great success. The Archbishop's lucid explanations and persuasive eloquence left no doubt in the minds of his hearers as to the nature of the dogma and his firm belief in it.

Before leaving for Rome, the Archbishop had cooperated with Bishop Domenec in his wish and endeavors to have a diocesan community of Mother Seton's Daughters in Pennsylvania. From the Eternal City he wrote to Mother Regina, Superior of the Sisters of Charity of Cincinnati, Ohio, asking, "Have you been able to accommodate Bishop Domenec? If so, you will add your name to another good work." He learned now with great satis-

faction that the new foundation was made at Altoona, Pennsylvania, the Cincinnati Sisters lending their assistance.

The first Bishop of Michigan, likewise a pioneer priest of Cincinnati, Bishop Reese, died at Hildesheim, on December 29, 1871. Archbishop Purcell celebrated a Solemn Requiem Mass in the Cathedral for the repose of his soul.

Early in the year 1872, the Archbishop received from Cardinal Barnabo an acknowledgment of 10,981 francs sent to His Holiness, the Pope and Bulls for the Right Reverend Richard Gilmour of Cleveland, and the Right Reverend Joseph Dwenger of Fort Wayne. They were consecrated on April 14, 1872, by Archbishop Purcell in the Cincinnati Cathedral.²⁶⁵

²⁶⁵ Archives Mount St. Joseph-on-the-Ohio.

CHAPTER IX.

CORRESPONDENCE—GOLDEN JUBILEE—FINANCIAL CRISIS—DEATH.

In the years which passed between the Vatican Council and the year 1876 in which Archbishop Purcell celebrated his Golden Jubilee as a priest, his activity seemed as vigorous as in the earlier days when he was laying the structure of his great Archdiocese. Churches were increasing in number and smaller ones were being replaced by imposing edifices, educational establishments were reaching forth to the highest point of efficiency, his Seminary, the apple of his eye, had registered 130 students and had a splendid faculty, while the religious communities were growing apace, supplying the wants of the people. Not only at home was the Archbishop busy and interested, but calls from many quarters of the world sought his help, advice, encouragement or protection, as is shown by a glance at his letters. Father Kundig, the first priest ordained in Cincinnati, asks him "to go to Milwaukee to see the fruit of his own handiwork in consecrating John Martin Henni, twenty-five years before." Monsignor Byrne of Boston thanks him "for the kind manner in which he has been pleased to receive *The Young Crusader*," and begs "the privilege of printing the Archbishop's letter of appreciation or even a part of it as it would add *ten thousand* to their subscription list."²⁶⁵ Monsignor Herbert Vaughan writes January 8, 1872, from 106 Charles Street, Baltimore:

"MY DEAR LORD ARCHBISHOP:

"On my way to New Orleans, I propose to myself the pleasure of presenting my respects to your Grace. I am anxious to consult your wide experience and to take your advice upon matters connected with my Mission to the colored people. A work of such general and apostolic interest as the Foreign Missions and especially the missions to the colored people, I know beforehand, will find a large place in your Grace's Apostolic soul. I beg to send you two pamphlets, the larger one printed some years ago in England, the smaller one for Maryland. I propose being in Cincinnati toward the middle or end of next week and staying there over the Sunday. If your Grace would give me an opportunity of making the work known by my preaching a sermon or even delivering a lecture upon it on next Sunday, I should esteem

²⁶⁵ Archives Cincinnati Archdiocese.

it a great favor and another proof of the large-hearted sympathy for which you are already well known in Europe.

"I beg to remain with much esteem,

"Your Grace's Obedient servant,

"HERBERT VAUGHAN.²⁶⁷

"P. S. There appears to be some hope that Archbishop Spalding may yet survive, though he is still in danger."

The Archbishop received Monsignor Vaughan, gave him all possible help and encouragement, and announced his lecture for January 21.

Monsignor Vaughan was so impressed by the power of the press in the United States that he bought "The Tablet" on his return to England and used it to promote the cause of St. Joseph's Missionary Society and to defend the Infallibility of the Pope. He was made Bishop of Salford in 1872, Archbishop of Westminster in 1892, and Cardinal in 1893, ten years before his death.

From Govanston, Baltimore County, Maryland, Dwight E. Lyman addressed the following on March 17, 1874, in behalf of Doctor Marshall of England.

"MOST REVEREND FATHER,

"I have taken the liberty of enclosing to your Grace, a letter just received from our mutual friend, Dr. T. W. Marshall, of England, in which truly sad epistle, he speaks so warmly of your kindness and thinks that something might be done should you know his situation. I can hardly understand exactly what he hopes for by the appeals that he speaks of having made to Father Clark, S.J., and Dr. Anderson of New York . . . nor, indeed, from the letter he has just addressed to me. But I rather think he would like to find something to do in the way of writing, by which he might assist his suffering family. Perhaps your Grace can find some means of helping so learned and useful a man in his present dire necessity. At least, I thought it would be no more than charity to enclose to you his letter to me, and let its burning words speak for themselves. We have been trying here to find something for him to do, but thus far have failed. Father Clark did receive his letter, but I suppose has not answered it because he had nothing as yet cheering to write. Please enclose the letter to my address when it has been read.

"Hoping I shall be pardoned for my boldness, and with sentiments of great respect, I remain

"Yours in the bonds of a common Faith and Hope,

"DWIGHT E. LYMAN."²⁶⁸

²⁶⁷ Archives Mount St. Joseph-on-the-Ohio. Snead-Cox, *The Life of Herbert Cardinal Vaughan*, 2 vols., London, 1910.

²⁶⁸ *Ibid.* *Catholic Encyclopedia*, Vol. IX, p. 718.

Doctor Marshall came to Cincinnati, was introduced by the Archbishop to the various educational institutions and gave a series of lectures at the Catholic Institute, Cincinnati. He had written many books published between 1844-1874, among them "*Christian Missions*" "*My Clerical Friend*" and "*Protestant Journalism*" and had been a valued contributor to the Catholic Press in England and America.

A letter from *The Herald*, New York, November 15, 1874, and marked "*private*" shows that his opinion on important questions was valued by the leading journals of the country.

"DEAR S.R.:

The controversy now going on in England between Archbishop Manning and Ex-premier Gladstone attracts so largely the attention of all Christendom that a letter from you upon the subject for publication in the *Herald* would prove most welcome to the American public and especially to American Catholics. I forward you by this mail the *Herald* of today, containing Archbishop Manning's letter, together with the chief points of the controversy and the editorials of the English press. Hoping for an expression of your views on a subject of so much importance allow me to place the columns of the *Herald* at your disposal for that purpose.

"Very respectfully yours,
JAS. GORDON BENNETT."²⁶⁹

A great-granddaughter of Sir Walter Scott wrote from Melrose Abbey asking "help for a school in Edinburgh." The letter was signed,

"Sister Mary Maxwell Scott."²⁷⁰

These letters and hundreds of others bearing on all subjects of human weal and woe, human hopes and discouragements, point unerringly to the Archbishop's great characteristics, a desire to impart truth and a boundless charity.²⁷¹ If he loved to receive, it was only that he might give. A Sister having business with him one Holy Saturday was the bearer of a check, an Easter gift.

²⁶⁹ *Ibid.* James Gordon Bennett was born in New York City in 1841. As editor of *The Herald* he sent Henry M. Stanley into Africa to find Livingston in 1870, and planned the ill-fated Jeannette expedition to discover the North Pole. He started a Paris edition of the *New York Herald*, still the only American daily newspaper published in Europe. He died in Beaulieu, France, on May 14, 1918—*The Washington Post*, May 15 and 24, 1918.

²⁷⁰ *Ibid.*

²⁷¹ *Ibid.*

Two weeks later, having met him, he said to her, "My child, do you know what I did with the check you brought me from the Community?" "No, Archbishop," she answered, "something good, I am sure." "Just after you left my room," he said, "good Father —— from the country came to see me and he had on a very shabby overcoat, so I said, 'Here, my son, take this and buy yourself a suit of clothes', and he went away very happy." Protestants and Catholics alike understood that personal gifts presented to him went to the poor.

Accustomed to the best society of the Old and New World, a great linguist, a delightful speaker, he had the faculty given to very few of selecting from a thousand words the very simplest, to convey his meaning. It was often said of him, "When praise is due, he praises and he spares the feelings of those who deserve censure;" but it was also known that correction would come in due time. He shrank from wounding others as is shown in the following: "Many thanks for the ever kind feeling which has prompted you from year to year, to celebrate, as you know better than any other friend how to celebrate it, the Mountain Festival of St. John. But it was too great a consolation for me for whom Heaven is pleased to mix a salutary bitterness with everything like pleasure or respite from labor or anxiety which he has ever enjoyed. I know that while Christian charity is never at fault, we cannot be friends with every one—friendship must be natural. It cannot be forced. And as Rev. Mr. W. was by your emphasis on the words 'all from the Mountain' excluded from the invitation, and as the Mountaineers seemed all so likely to accept it, I felt it a duty on this occasion, not to leave Rev. Mr. W. at home alone. You will appreciate and trace to its true source this delicacy on my part, and still accept my sincere gratitude and heartfelt prayers that you may be crowned the closing and the coming year, with Heaven's choicest blessing."²⁷² Children delighted his soul and festivals for them in the Cathedral grounds were of frequent occurrence. At these meetings he was not satisfied to be a pleased spectator, but with his own hands he would distribute the sweetmeats prepared for them. From a few experiences, the Sisters learned that after 11 o'clock in the morning was an unwise time to call at the Arch-

²⁷² Archives Mount St. Joseph-on-the-Ohio.

bishop's, for even if there were a dozen or more prelates and dignitaries present the Sisters who happened to call were escorted to the table by the Archbishop himself, their protests availing nothing. Two Sisters from the Infant Asylum having been detained at market until almost noon hour and being obliged to see the Archbishop, planned that one would call on him, the other remaining out in the wagon to indicate their great hurry to reach home. What was the dismay of the latter to see, in a few moments, the aged prelate himself coming down the walk after her! She followed her companion to the dining-room, her ecclesiastical superior leading the way.

His humility was as great as his simplicity, hospitality, and charity. To him it hardly seemed explainable that a priest at the Altar or when communicating the people could drop the sacred Host. Once when descending the steps of the High Altar, with a large Ciborium filled, his alb tripped him, and many of the Sacred Particles fell on the floor of the sanctuary. Several of the priests hastened to give him assistance but he declined their help. On his knees, tears streaming from his eyes, he gathered all the sacred species and afterward said "It was a punishment for my pride. God has shown me that an accident may happen even at the holiest of times."

The fiftieth anniversary of his ordination occurred on May 21, 1876.²⁷³ Not only in the annals of the Cincinnati diocese, but likewise in the history of the Catholic Church in the United States, the Golden Jubilee of the priesthood of Archbishop Purcell was an event of great importance; for it was the first celebration of the kind in the American Church. It was made glorious by all the religious pomp and ceremony such an occasion would call forth, on account of the eminence of the prelate himself and with the additional grandeur furnished by his many spiritual sons in the episcopacy, all of whom gathered from far and near to offer their homage of love and gratitude. The religious orders which owed to him their place in the country and in his diocese, the institutions of learning of which he had been the inspiration, the hundreds of churches whose congregations he had encouraged, the people of the city and state who felt themselves honored to claim him—all presented richest testimonies of love and congratulation. The

²⁷³ *Catholic Telegraph*, February 19, 1875. *Catholic Encyclopedia*, Vol. III, pp. 773-776; Vol. XII, pp. 570-572.

week of celebration began on Sunday, May 21,²⁷⁴ but for many months there were visits of friends, letters and telegrams bearing good wishes from all parts of the United States and Europe. The country was celebrating the centennial of American Independence and both festivities harmonized in the diocese of Cincinnati. Rarest vestments and priceless altar vessels were sent or borne to him by members of the hierarchy or their representatives and the Chalice which he used on the Jubilee Day was of purest gold set with richest gems—a gift from his own priests and a true love-offering.²⁷⁵ The Bishops of the Province gave him a pectoral cross set with fifty half-carat diamonds with a full carat diamond in the center.

An account of the week's festivities with the entertainments offered by the various religious and secular bodies, the addresses, the list of the visiting dignitaries, and an enumeration of the gifts presented, would fill a large volume. It was apparent that the secular and religious celebrations, the many institutions, the dioceses of his own Province, and those governed by prelates of his own training, vied with one another in paying him honor; but the rivalry was not discordant—it was rather the swelling outburst of overflowing gratitude and reverential love.²⁷⁶ Following this season of rejoicing, a sad message was sent him from the east, news of the death of two very dear friends, Father McElroy, S.J., in September, and that of Archbishop Bayley in October making him realize the long course of his own life, so full of deeds to others, but in his humility, still wanting. Slowly but surely the chastening blow was approaching, the blow that was to take all human pleasure out of life, the unexpected blow like a bolt from a clear sky. When the death of Pope Pius IX came in February, 1878,²⁷⁷ the Archbishop's sorrow for this great Prince of the Church and his own special friend, was mingled with dread; for there was disturbance in the financial markets and banks which held diocesan funds either as loans or deposits were closing their doors. The Archbishop had always been opposed to the care of money and Father Purcell a man of very high literary taste, shunned such responsibility, but during the financial panic of 1837, when there was

²⁷⁴ *Ibid.* Archives Mount St. Joseph-on-the-Ohio.

²⁷⁵ *Ibid.*

²⁷⁶ *Catholic Telegraph*, June, 1876. Archives Cincinnati Archdiocese.

²⁷⁷ *Catholic Encyclopedia*, Vol. III, pp. 773-776.

almost a universal suspension of payments by banks and a general distrust of the money market, the sterling honesty of Archbishop Purcell and his Brother, Father Edward, had induced thousands of their fellow-citizens to urge them to receive deposits and use them for the needs of the diocese.²⁷⁸ In the days of the Civil War other sums were added and Father Purcell's notes promised 6 per cent, the legal interest in Ohio.

In the period of reconstruction, after the War, Father Purcell ceased taking loans and tried to free himself from the burden of earlier deposits, but the people insisted on leaving their money in his hands.²⁷⁹ Previous to the collapse of 1878-1879, there had been a series of financial crises, property had depreciated, and securities had lessened in value, so that, finally, when smaller banks, like those of Adae, Hemann, and Bussing, closed their doors, the people were thrown into a panic and a run was made on Father Purcell. In ordinary times, the affair might have been adjusted with less difficulty; for the priests of the diocese, the religious communities, the members of the hierarchy and individuals, immediately offered help. Collateral and property might have been converted into cash and debtors required to pay the amount of their loans, but panic reigned.

The Archbishop who during all these years had left the care of the temporalities to his brother, reserving for himself, in particular, the moral, intellectual, and spiritual growth of his diocese, now insisted on turning over everything available to the creditors. In the hope of doing justice to all, he made an assignment, affixing his name to the document at the Academy of Mount St. Vincent, Cedar Grove. John B. Mannix, Attorney, was the assignee. Charles Stuart and John Holland were witnesses. The Reverend Doctors Byrne and Callaghan were present as attendants of the Archbishop.²⁸⁰

The assignee was the recipient of all moneys, whether debts or donations. Eager to free the Archbishop from the weight of sorrow so suddenly thrust upon him and in the hope of relieving the diocese of its burden, he invested the money of the creditors in what seemed to him gilt-edged securities, but they proved worthless, and made the debt still heavier. The Court then appointed,

²⁷⁸ Archives Mount St. Joseph-on-the-Ohio.

²⁷⁹ Kelly and Kirwin, *op. cit.*, pp. 310-342.

²⁸⁰ Archives Mount St. Joseph-on-the-Ohio.

as assignees, Judge Tafel and Attorney Miller, non-Catholics. Many complications followed, but no better results in the liquidation of the debt. By the persistent efforts of the clergy and the Archbishop's Counsel, order was brought out of chaos, true notes were separated from false, the Court came to a decision on the amount due and it was paid in a reasonable time but not until it had cost the diocese the lives of three great men: Archbishop Purcell, Father Edward Purcell, and Doctor Francis Joseph Pabisch, the President of Mount St. Mary's of the West.

When the Archbishop, overwhelmed by the disaster and hoping some younger person might be appointed who could cope with the trouble sent his resignation to Rome in January, 1879, the Holy Father, Pope Leo XIII, through Cardinal Simeoni, announced on March 21, that he would not accept the resignation but would give a coadjutor.²⁸¹ The Right Reverend William Henry Elder, Bishop of Natchez, was appointed Coadjutor Bishop of Avara and reached Cincinnati on March 3, 1880.²⁸²

The last public act of Archbishop Purcell was to confer the degree Doctor of Sacred Theology on Father Callaghan, his Secretary. It took place in the Cathedral on February 8, 1879. The honor was conferred by the Pope in recognition of Father Callaghan's able elucidation of the Dogma of Infallibility, as published by him in the *Catholic Telegraph*. The Archbishop sent forth on July 18, 1879, a circular announcing that the Seminary "his pride and hope" must be closed for at least one year, on account of the financial pressure. He then retired from active work leaving his Coadjutor free to form his own plans. Doctor Pabisch died on October 2, 1879; at the opening of the year 1882, the great heart of Father Purcell was stilled. After forty years of labor for the diocese, of devoted love for the poor, of unflinching assistance to struggling industry, his whole worldly wealth consisted of a few books and the scant furnishings of his room. His whole life had been a sacrifice of self for the diocese.

The Archbishop died on July 4, 1883, mourned as only a beloved Father could be mourned. Had Pope Pius IX. in 1862, approved of his wish to retire to a monastery, what a burden of sorrow he would have escaped! but the Pope's answer was "*Nemo salvabitur nisi perseveraverit.*" He persevered to the end. The cloud

²⁸¹ Archives Cincinnati Archdiocese.

²⁸² *Ibid.*

which appeared at the sunset of his life passed leaving his memory the more brilliant and attractive.

His Golden Jubilee as Bishop would have been celebrated, three months later, on October 13. His solemnly dignified funeral obsequies at the Cathedral in Cincinnati, were attended by Archbishops and Bishops from almost every diocese in the country. The sermon, powerful in its eloquence and touching in its tenderness was delivered by the Bishop of Cleveland, the Right Reverend Richard Gilmour, D.D. The funeral train which had borne the Archbishop's body from St. Martin's returned with it to the little mound near the resting places of his mother and of that brother whose whole-hearted trust of humankind had brought to both an insurmountable sorrow.²⁸³

The impetus given to the Archdiocese of Cincinnati by its Patriarch, Most Reverend John Baptist Purcell, D.D. of itself would have carried forward for many years the religious and intellectual activity; but fortunately, Archbishop Elder as Coadjutor and successor kept before his mind the ideals of his predecessor, likewise his preceptor, and with his own devotion to the cause of virtue and learning kept the light of each burning brilliantly. He had for powerful allies several who were called to wear the purple; such as Bishop Richter, consecrated for Grand Rapids, in 1883; Bishop Byrne made Ordinary of Tennessee, in 1894; the present Metropolitan, chosen first as Bishop of Columbus in 1900, and Archbishop of Cincinnati, in 1904; Monsignors Mackey and Murray and Doctor Shee, Presidents of Mount St. Mary's of the West; Doctor Schoenhoeft, Vicar General, who declined the mitre of Fort Wayne, and many, of the clergy experienced in pastoral cares.

In the minds of people at a distance, the memory of Archbishop Purcell may be associated with the so-called "Failure." There was no failure in Archbishop Purcell's life. Failure means death and he *lives*, today, in his Episcopal City and Province, and in the History of the Church in America. Like the Master whom he served for four-score years, "he walked about doing good and his works remain. "*Si monumentum quaeris, circumspice.*" What can be said of the material, may be affirmed still more strongly of the moral, intellectual, and spiritual. He created a diocese with a history and traditions unsurpassed in the Church of God.

²⁸³ *Catholic Encyclopedia*, Vol. XII, pp. 570-572. Archives Cincinnati Archdiocese.

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